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THE

Missionary Magazine

AND

CHRONICLE.

ANNIVERSARY OF THE LONDON MISSIONARY SOCIETY.

SIXTY-EIGHTH GENERAL MEETING.

AT no previous period in the history of the Society have its constituents assembled under circumstances of deeper and more solemn interest than on the occasion of the late Anniversary. The Friends of Missions, instead of being diverted from their great enterprise by the diversified and ever-multiplying claims upon their benevolence, have discerned in the signs of the times, concurrently with the new and wonderful openings which God, in His gracious providence, has afforded for the wider spread of the Gospel, particularly in China and Madagascar, a strong additional motive to work while it is day, since the night cometh when no man can work. At the various meetings and services peculiar to the hallowed season, the numbers who attended, and the absorbing interest excited, were such as to convince alike the friends and the opponents of Evangelical Missions, that they retain an abiding hold upon the sympathies of British Christians.

MONDAY, MAY 12th.

New Broad Street Chapel.—An early Morning Prayer Meeting was held, specially to implore the Divine blessing on the several Services of the Anniversary.

Weigh House Chapel.—Service for the Juvenile Friends of the Society. Rev. CALEB SCOTT, of Lincoln, commenced with reading and prayer. Rev. EUSTACE R. CONDER, M.A., of Leeds, preached from John iii. 26, and Rev. R. BEST, of Bolton, offered the concluding prayer.

TUESDAY, MAY 13th.

Guildford Street Welsh Chapel.—A sermon was preached, in the Welsh language, by the Rev. DAVID ROBERTS, of Carnarvon.

WEDNESDAY, MAY, 14th.

Surrey Chapel.—After the usual Liturgical Service, which was read by Rev. NEWMAN HALL, prayer was offered by Rev. G.W. CONDER, of Leeds. Rev. ANDREW THOMSON, D.D., of Edinburgh, preached from Judges v., and latter half of the 28th verse. Rev. J. ROWLAND, of Henley on Thames, presented the concluding prayer.

Tabernacle.—Rev. C. CLEMANCE, of Nottingham, read the Scriptures and prayed. Rev. J. P. CHOWN, of Bradford, preached from Acts ii., and first twelve verses. The services were concluded by Rev. JOSEPH STEER, of Sudbury.

FRIDAY, MAY 16th.

SACRAMENTAL SERVICES.

Craven Hill Chapel.—Hon. and Rev. B. W. NOEL, M.A., presided. Addresses, prayers, &c., by the Revs. A. REED, B.A., W. MILNE, M.A., B. NORTH, H. B. INGRAM, A. MCMILLAN, and MR. BALL, M.P.

Stepney Chapel.—Rev. JOHN KENNEDY, M.A., presided. Addresses, prayers, &c., by the Revs. W. DORLING, W. BEVAN, Dr. WILKES, J. VINEY, and J. E. RICHARDS.

Craven Chapel.—Rev. JOHN GRAHAM presided. Addresses, prayers, &c., by the Revs. R. PARKINSON, W. GUEST, W. FAIRBROTHER, and W. SPENCER.

Union Chapel, Islington.—Rev. JOHN KELLY presided. Addresses, prayers, &c., by the Revs. J. SIBREE, R. BRINDLEY, and J. S. WARDLAW.

Kingsland Chapel.—Rev. J. JEFFERSON presided. Addresses, prayers, &c., by the Revs. J. B. FIGGIS, B.A., W. H. HILL, J. BAIN, T. W. AVELING, C. DUKES, M.A., and E. M. DAVIS, B.A.

Hanover Chapel, Peckham.—Rev. JAMES ROWLAND presided. Addresses, prayers, &c., by the Revs. W. H. DYER, W. THOMAS, S. J. LE BLOND, W. P. TIDDY, and J. H. WHITE.

Trevor Chapel, Brompton.—Rev. JAS. G. MIALL presided. Addresses, prayers, &c., by the Revs. R. D. Wilson, R. SKINNER, E. H. DELF, R. MACBETH, W. F. CLARKSON, B.A., J. BIGWOOD, and W. M. STATHAM.

Greenwich Road Chapel.—Rev. PATRICK THOMSON presided. Addresses, prayers, &c., by the Revs. J. A. MACFADYEN, M.A., and T. MANN.

Eccleston Chapel.—Rev. ARTHUR TIDMAN, D.D., presided. Addresses, prayers, &c., by the Revs. A. F. BENNETT, B. PRICE, R. BRUCE, G. ROSE, R. J. SARGENT, S. MARTIN, and S. PEARSALL.

Park Chapel, Camden Town.—Rev. J. C. HARRISON presided. Addresses, prayers, &c., by the Revs. H. TARRANT, R. DAWSON, B.A., and E. S. PROUT, M.A.

New Tabernacle.—Rev. R. FERGUSON, LL.D. presided. Addresses, prayers, &c., by the Revs. J. DEIGHTON, EDWIN DAVIES, G. GOGERLY, C. CLEMANCE, B.A., J. GLANVILLE, E. CORK, and W. GRIGSBY.

Falcon Square Chapel.—Rev. HENRY ALLON presided. Addresses, prayers, &c., by several Ministers.

The 68th Anniversary Meeting of this Society was held on Thursday, May 15th, at Exeter Hall, and, notwithstanding unfavourable weather, was very numerously attended. The Chair was taken at 10 o'clock by Lord Radstock. On the platform were, in addition to the speakers, E. Baines, Esq., M.P., G. Hadfield, Esq., M.P., J. Kershaw, Esq., M.P., E. Ball, Esq., M.P., J. Sidebottom, Esq., Isaac Perry, Esq., W. Willans, Esq., W. D. Wills, Esq., C. Jupe, Esq., J. K. Welch, Esq., C. Curling, Esq., T. Spalding, Esq., C. E. Mudie, Esq., J. Spicer, Esq., W. R. Spicer, Esq., Eus. Smith, Esq., J. East, Esq., W. M. Newton, Esq., W. H. Ropes, Esq., &c.; Rev. F. Trestrail, Secretary of the Baptist Missionary Society; Dr. Davis, Secretary of the Religious Tract Society; Revs. J. G. Miall, Dr. Morton Brown, Newman Hall, Dr. Ferguson, G. Smith, T. W. Aveling, James Kennedy, J. S. Wardlaw, R. Sargent, E. J. Evans, R. Dawson, W. Gill, G. Gill, W. Harbutt, &c., &c.

After the 72nd Psalm, commencing "Jesus shall reign where'er the sun," had been sung, the Rev. John Graham offered prayer.

The Rev. Dr. Tidman read the Report:—

The Directors, in presenting to the friends and supporters of the Society a concise abstract of its history throughout the past year, perform this duty with an ever deepening conviction of the sanctity and grandeur of the enterprise to which they are committed; of the weakness and imperfection of the services they render; and of the low amount of zeal and energy hitherto put forth by the Church, compared with the claims of the Redeemer and the wants and miseries of the heathen world. They are equally sensible of the limited measure of success hitherto attained, and of the gigantic obstacles to further progress; and, under the force of these convictions, they must renounce the case as hopeless and yield to despair, but for the promise and the oath of Him they serve, that success equal to our largest hopes is as certain as though already won; and that the feebleness of the agency employed for its attainment, and the power of opposition put forth in resistance, will only render the final triumph of the Gospel more signal and glorious.

But while deeply conscious of their absolute dependence on the grace and omnipotence of God, the Directors would lay upon His altar their tribute of gratitude for the multiplied indications of His divine regard which have attended the interests of the Society throughout the Sixty-eighth year of its history, just closed.

The fidelity and attachment of the Society's friends have been evinced by their unabated liberality; and, during a season of great depression in many branches of industry and commerce, they have supplied a revenue equal to its ordinary expenditure.

Between the Directors in town and country, confidence and harmony have continued undisturbed, and their half-yearly Meetings have been distinguished by fraternal union and reciprocated affection. Of this the last Report of the Country Representatives, dated March 25th, will supply evidence.

"The Meeting of Delegates assembled this morning rise from their work under the powerful conviction that the present is a period of almost unparalleled interest and importance in the history of the London Missionary Society.

"The liberty of Christian profession and worship restored to the persecuted Church of Madagascar; the highly satisfactory communications recently received from the Rev. William Ellis, assuring the Society of the favour with which English influence and Missionary operations are likely to be regarded in that island, together with the immediate departure of Six Brethren to resume the long suspended work of God among the native population, ought surely to be regarded as answering the prayers of Christians at home, and followed by cheerful expressions of gratitude, and augmented liberality in the service of the Lord Jesus.

"The enlargement, present and prospective, of the Society's operations in India and China, cannot but be regarded with interest by the Churches in England, and may very

properly suggest the importance of a combined and strenuous effort to raise the permanent annual income of the Society to at least £100,000.

"The number of candidates for employment in Missionary service, and the great proportion of applicants who are deemed eligible to be admitted to a course of training for the work, are also regarded by the Delegates as facts of promise and of hopefulness for the future; and they cannot withhold the expression of their gratification at the statement of the Foreign Secretary, that, though twenty labourers will be sent forth during the present year, the Society will still have forty students in course of preparation for various fields of Missionary labour.

"On a deliberate review and careful investigation of the last half year, the Delegates feel that the gentlemen intrusted with the direction of the Society are given to it for such a time as this. Their unwearying assiduity, their practical wisdom and great efficiency in regard to questions of finance and matters relating to the general operations of the Society, entitle them to the warm thanks and unreserved confidence of the Churches.

(Signed) "J. G. Miall, Chairman,
"John Glendenning, Secretary."

Of the Missionaries of the Society, whose names are given in the last Report, amounting to one hundred and fifty-three, one only in actual service, the Rev. J. M. Lechler, of Salem, has been stricken by the hand of death. The Rev. Dr. Boaz, also, who had previously, from failure of health, relinquished his pastoral charge in Calcutta, while zealously engaged in promoting the interests of the Society at home, was in the month of October called to his rest.

Twenty-seven new labourers have been added to the Missionary staff—a much larger increase than has been made, in the same period, for many years past. In this addition are included four Hindoo Christian Brethren, three of whom had prosecuted an appropriate course of study during the preceding four years in the Institution at Bhowanipore, and were ordained to the work of the ministry in Union Chapel, Calcutta, in March, 1861; and the fourth, who, in the early part of the present year, was ordained at Bangalore, with a view to be stationed at Belgaum, where he has laboured for some time past in the character of an Evangelist.

The number of the Society's Missionaries for the present year is One hundred and seventy. They are appropriated as follows:—Polynesia, Twenty-five; West Indies, Twenty-two; South Africa, Thirty-seven; China, Nineteen; India, Sixty-one; and Madagascar, Six.

The number of *Native Agents*, including *Teachers, Catechists*, and *Evangelists*, cannot, from its frequent increase, be stated with precision, but the aggregate exceeds Eight Hundred.

The number of *Missionary Students* is the same as that reported last year—Forty; the Candidates received being equal in number to those who have entered on their work.

While the facts just enumerated, connected with the home interests of the Society, cannot fail to awaken our thankfulness, the aspect presented by the several fields of actual Mission labours is equally encouraging. The older Missions of the Society, with rare exceptions, have advanced in strength and prosperity; and new Stations have been established in every chief section of its operations. And while Polynesia and Africa, India and China, have yielded their increase, the clouds which for thirty years have poured down desolation and death on Madagascar, have fled before the breath of Jehovah; the Sun of Righteousness has arisen on the land with healing in His wings; and the soil, fertilized by the blood of the martyrs, already abounds with thanksgiving and praise. Such are the rich, the unmerited rewards vouchsafed to our imperfect labours; and the Directors and Friends of the Society may heartily unite this day in the devout acknowledgment, "Hitherto hath the Lord helped us."

But the Directors have been reminded, during the past year, of their peculiar obligations to those devoted friends of the Society by whom, in its earliest efforts, it was

fondly cherished and generously sustained. One of their oldest colleagues, their ingenuous and truthful friend, their heavenly-minded and Christ-like Brother, HENRY TOWNLEY, has exchanged earth for heaven. Nearly half a century has passed since, awakened from a death of sin by the Spirit of God, and constrained by the love of the Redeemer, he came forth, amidst ridicule and scorn, from the circles of fashion and frivolity in which his youth had been dissipated, relinquished the emoluments of an honourable and lucrative profession, and went, at the call of his newly-chosen Master, far hence to preach the Gospel to the Gentiles. In the Metropolis of India he laboured with untiring energy as a self-denying Missionary, till compelled, for the preservation of life, to revisit his native land; and, with generosity rarely equalled, the entire cost of his Mission, amounting to many thousand pounds, he presented as a free-will offering to the Society and to God. Though disappointed, by the prohibition of his medical advisers, in his ardent hope of returning to India, he carried in his bosom, throughout his protracted course of home labour, the heart of a Missionary, and ever proved himself the faithful, loving friend of this Society. In its counsels he assisted by his wisdom and experience; in its trials, his faith and courage cheered the timid and desponding; in its moments of embarrassment, his generosity was never tardy nor stinted; and, as he reclined on his dying pillow, he praised God that he had lived long enough to witness, through its labours, the wide extension of the Saviour's Kingdom in the vast regions of pagan darkness and moral death.

The Financial Statement for the year presents the following items and results:—

INCOME, 1861-62.

ORDINARY.

Subscriptions, Donations, and Collections	£46,475	5	4
Legacies	5,940	11	6
Fund for Widows and Orphans and Superannuated Missionaries	3,364	2	11
Australia and Foreign Auxiliaries	2,333	5	10
Dividends, &c.	1,022	0	0
	59,135	5	7
Missionary Stations	15,062	18	6
	74,198	4	1

SPECIAL.

For the Extension of Missions in India	909	1	3
Ditto ditto China	1,533	15	0
For the Relief of Sufferers from Famine in Southern India	767	12	0
For the Re-establishment of Mission in Madagascar	1,821	7	4
For Central South Africa	346	5	6
Total	£79,576	5	2

EXPENDITURE.

Home Payments	£57,959	17	7
For India, Special	1,263	9	1
For Madagascar	2,283	9	4
For Central South Africa	1,960	15	11
Raised and appropriated at the Mission Stations	14,467	15	5
	£77,935	7	4

The friends of the Society will be glad to learn, from the preceding Statement, that the Contributions to the Fund for the Widows and Orphans of departed Missionaries, and Missionaries incapacitated for labour by infirmity or age, have this year exceeded those of any year preceding. This increase has arisen chiefly from the Bequest and the Donation of two generous friends to this specific object, and which have, in accordance with their wishes, been added to the Invested Fund.

The number of WIDOWS dependent on this Fund is TWENTY-EIGHT; of ORPHANS AND FATHERLESS CHILDREN, FIFTY-SIX; and of AGED AND DISABLED MISSIONARIES, TWELVE; making a total of NINETY-SIX individuals.

The Directors are gratified in stating that among the Contributors to the Fund are included several of the MISSION CHURCHES—a practice so appropriate and just that they would be thankful, however limited the resources of the Contributors, to witness such an expression of veneration for the departed and of sympathy for the living, from all those who owe to them, as the Ministers of Salvation, even their own selves.

The Directors perform a pleasing duty in acknowledging the Christian liberality of the representatives of their late revered and valued friend, William Alers Hankey, Esq., who have presented to the Society an extensive tract of land, being part of their late father's estate in the Island of Jamaica. The estimated value of the property exceeds £800, and, when realized and invested, the annual produce will, in accordance with the wishes of the generous benefactors, be appropriated to the support of the Mission on that District of the Island.

In illustration of the encouraging intimations already given, the Directors proceed to give a sketch of the Society's Missions in the several divisions of its extended operations:—

POLYNESIA.

The good ship "John Williams," on her return to the Pacific, safely accomplished her first annual series of voyages both in the East and the West. In almost all the Islands visited she received a hearty welcome, but especially in those to which she carried *new* Messengers of mercy from the Churches of Britain.

In the Islands on which the standard of the Cross was *first* planted, the GEORGIAN AND SOCIETY GROUPS, while there are evils to deplore, these are greatly outnumbered by facts which should animate our hopes.

In TAHITI, although "iniquity abounds," there are many who have "not defiled their garments;" and, amidst all the inducements presented to the people by the teachers of Romanism, few, very few, and those not distinguished by intelligence or reputation, have yielded to the seduction. On the other hand, the number of members in the Protestant Churches of the Island is greater by one third than it was when Popery was first forced upon the Queen and her people by the arms of France. They amount to nearly 2400.

The Rev. WILLIAM HOWE, in his last letter, dated January 28th, gives the following gratifying statement:—

"I named to some of the Native Ministers that the first week in the year would be set apart throughout the Christian world to pray for the outpouring of the Divine Spirit on the Church and on the world at large. Eight of the Churches in *Tahiti* observed the week, and a delightful result has followed; *seven* very promising young men have offered themselves for the Institution for training Native Teachers at Tahaa, in addition to two others the week before the Meeting. The two young men at Tahiti who were in the Institution, have lately returned, and are producing a very favourable impression."

The reception of Messrs. GREEN and MORRIS, by the people of TAHAA and RAIATEA, was most cordial, reminding us of the days of their "first love," so glowingly described in the volumes of ELLIS and WILLIAMS. Mr. Morris, describing the strange scenes and first impressions of his new home, writes thus:—

"Raiatea, 29th June, 1861.

"It is with feelings of very much joy and gratitude that I inform you of the safe arrival, on Saturday the 22nd inst., of Mrs. Morris and myself at our island home, and Mr. and Mrs. Green at Tahaa.

"Our reception by the natives has been very much more cordial than I expected; in fact, it has been enthusiastic. Upwards of twenty men have been doing the moving part for us, and helping to fix up our bedstead, table, and chairs. It has been truly gratifying to see the pleasure they have taken in helping us.

"On Tuesday morning we were attracted by about fifty or sixty women carrying poles, two and two, with large quantities of bread-fruit, oranges, cocoa-nuts, mountain plantains, yams, taro, bananas, sweet potatoes, some fowls, and a pig. These were all placed before our door, and the women sat in a semicircle. Then a native came forward as spokesman. He delivered a speech, Mr. Platt translating, to the following effect:—

"'Teachers, Mr. and Mrs. Morris. We thank God for preserving you in your voyage over the mighty deep. Our hearts are rejoiced at seeing your faces, and we want you to accept these fruits, vegetables, &c. (naming all), as an expression of our love and affection towards you. We hope you will be happy and comfortable in your new home in this far-off country.'

"I need hardly say our hearts were filled to overflowing with gratitude to our God, and tears of joy filled our eyes. I replied to their speech in as suitable terms as I could, when all of them gave us hearty shakes of the hand, and their friendly salutation—'Ia ora na.'

"This was enough to rejoice our hearts; but it was not all, for the next morning a second presentation took place. It was similar to that I have narrated, only from other persons. After the second presentation we had a lot of fruits and vegetables presented by the boys; and to sum up, an enormous quantity of fruits and vegetables was presented to those on board the 'John Williams.'

"I can assure you that we are filled with gratitude and wonder at these unexpected, spontaneous, and enthusiastic demonstrations of affection and liberality from the Raiateans. We rejoice, take courage, and pray that our lives may be long spared to labour successfully amongst this people."

In the Hervey Islands—the next oldest scenes of Missionary labour—times of refreshing have been granted from the presence of the Lord. The Rev. George Gill, who laboured in this group for sixteen years, in a letter to the Foreign Secretary, in June last, writes as follows:—

"At Rarotonga a great revival has taken place; upwards of *eight hundred* individuals have joined the classes. In confirmation of this statement I will translate a portion of a letter I have just received from *Russe* and *Tindmana*, the Native Teacher and Chief at Arorangi. They say, 'This is a season of great joy on Rarotonga. Multitudes of men and women, and young persons, have been led to abandon their former evil practices, and their backsliding, and have with all their heart believed upon Christ, and have been admitted into the fellowship of the Church.'"

The Mission Churches in Samoa are, through the watchful care and the gracious gifts of the Good Shepherd, making progress in strength, liberality, and usefulness. The internal strife between the natives, which has proved a serious hindrance to the progress of social improvement as well as religion, has for the greater part happily ceased; in certain districts also a system of government has been introduced, well calculated to insure harmony, security, and freedom; and, should this be generally adopted by the people, it cannot fail greatly to advance the civilization and prosperity of the islands.

While the Native Christians often exhibit, to the sorrow of their faithful Missionaries, many of the infirmities and defects which mark a people recently rescued from paganism, they are, nevertheless, striking examples of renewing and redeeming grace. The congregations are numerous, and the Churches increasing, and their liberality in the support and extension of the Gospel would supply an instructive example to Christians of greater age and higher culture. Their Missionary contributions last year amounted to £1268, exclusive of those for the support or 200 village Pastors throughout the various Islands; and in addition they sent kind and liberal assistance to their countrymen who are labouring as Evangelists in the dark lands of the west. Thirty years since, the people who now thus

live and labour for Christ, lay miserable and dying beneath the unbroken darkness of paganism.

Among the several Islands to which the Word of the Lord has gone forth from Samoa, SAVAGE ISLAND stands prominent. This terrific name, assigned to it by Captain Cook, did but too accurately describe the ferocity of its inhabitants at the time of its discovery, in the year 1774.

"We had no sooner joined our party," writes the great navigator, "than the islanders appeared at the entrance of a chasm not a stone's throw from us. We began to speak and to make all the friendly signs we could think of, which they answered by menaces, and one of two men who were advanced before the rest threw a stone, which struck Mr. Sparrman on the arm." Describing an attempt at another part of the coast to hold friendly intercourse with the people, Captain Cook states—"We had been there but a few minutes before the natives, I cannot say how many, rushed out of the wood before us. The endeavours we used to bring them to a parley were to no purpose, for they came with the ferocity of wild boars and threw their darts. Two or three muskets discharged in the air did not hinder one of them from advancing still further, and throwing another dart, or rather spear, which passed close to my shoulder. The conduct and aspect of these islanders occasioned my naming it SAVAGE ISLAND."

When our Missionaries, moved with compassion for these barbarous people, first attempted to carry to them the tidings of salvation, they found their brutal nature still unchanged, and were compelled to retire. "My last visit to this island," writes the Rev. A. W. Murray, "was at the close of 1853, and at that time it was in much the same barbarous state as when it was discovered by Captain Cook."

But the providence of God brought to Samoa a native youth from Savage Island, whose ferocity was subdued, and whose confidence was won by the power of Christian love. He heard of Christ, and wondered; he learnt to read His Word, and believed; and, impelled by love to his country and compassion to his kindred, he returned to his dark home accompanied by Teachers from Samoa, who made known to the islanders the grace of the Redeemer. The Lord gave testimony to the Word of His grace; and the present hopeful condition of the natives will be learnt from the subjoined report of the REV. W. G. LAWES, the first European Missionary ever located on the island. It is dated Alofi, October 17th, 1861:—

"I am glad to be able to tell you of our safe arrival at this place. We left Samoa on the 12th of August, in the 'John Williams,' accompanied by the Rev. G. Pratt and family, who were appointed by the Brethren of the Samoan Committee to introduce us to our future sphere of labour. We landed on the 20th of August. We were, indeed, heartily welcomed by the people, who were expecting their promised Missionary. The landing-place was crowded with hundreds of men and women, who were so eager to shake and smell our hands, that it was with difficulty we reached the Teacher's house. The people no doubt fully merited the name which Captain Cook gave them. We could not help contrasting the two landings—the present and the past. Now, they are all clothed, joyfully welcoming their Missionary—then, they were naked savages, rushing down like wild boars upon their visitors. We found a good house ready for us, which our female friends soon made a comfortable home. As soon as the excitement of our landing had subsided a little, a joyful sound broke upon our ears in the stillness of the evening hour. It was the voice of praise and prayer ascending from around the family altars of a people but fifteen years ago degraded savages. Although there was not much poetry in their hymns, or music in their song, it was a joyful sound to us; no Christian heart could hear it and remain unmoved.

"As soon as our good ship had gone, and I was able to look round upon my field of labour, I was amazed at the extent of the work already done. So far as I have been able to ascertain, there is not a vestige (outwardly) of heathenism remaining; all has crumbled away beneath the power of God's Word. There are five good chapels on the island; one of them will hold 1100 people, *but it is too small.* They are fine specimens of native

ingenuity; they have been built, of course, without European oversight; except in the doors, there is not a nail in the building; all is firmly tied together with cinnet. The teachers seem worthy men, and God has manifestly been with them in their work: of course their knowledge is very limited, and the work to be done great and arduous. I am appalled when I think of the work before me: may I not hope for help? The word of God has to be translated, and all this land cultivated for Christ.

"I can do but little until I get a thorough knowledge of the language. If anything will *make* a man learn a language, it is to be surrounded by a loving people thirsting for the word of God, and to be unable to speak to them. You will be glad to know that I have made a *commencement* in the native tongue; I conducted the Missionary Prayer Meeting a fortnight ago, and gave an address in the native language. A Missionary Prayer Meeting in Savage Island is very different from a Missionary Prayer Meeting in England. *All the people attend here;* there could not have been less than 800 on either of the occasions we have witnessed. I have a class of fifteen young men, which I meet every week. They are remarkably quick and intelligent: I hope that at no distant day they will be usefully employed as assistant Teachers on their own island. I hope in my next letter to be able to give you some interesting information respecting the laws, customs, &c., which my limited knowledge of the language prevents my doing now."

In the Islands of Western Polynesia, including the New Hebrides and Loyalty Groups, the people have suffered very severely from the introduction of measles. In Mare, Lifu, Tana, and Aneiteum, a great number of the people fell victims to this malignant epidemic. The Christians received the painful visitation with humble submission to the will of God; but the heathen ascribed it to the anger of their gods for the admission of Christian Teachers, and the overthrow of their former superstitions. For a season the believers were in great danger from the threatened vengeance of their adversaries, but, at the visit of the "John Williams," in September last, the ravages of disease had nearly ceased, and the Missionaries, trusting in God, anticipated a return of peace and prosperity.

Eramanga, beyond all other islands of the Pacific, has obtained a mournful notoriety by the barbarous murders perpetrated by its savage inhabitants, more than twenty years since, upon Williams and Harris, and recently upon Mr. and Mrs. Gordon, who, impelled by Christian compassion, had nobly settled on its blood-stained shores. But although the shadow of death has rested so heavily upon this Island, we are thankful to learn from the journal of Mr. Murray, that there is yet hope for Eramanga.

In no Mission field has the necessity and value of Native Agency been more evident than in Polynesia; and, with much satisfaction, the Directors inform their constituents that the several Institutions for training Native Evangelists are conducted with great judgment and efficiency by the honoured Brethren to whom this important charge is committed. The Institution at Tahaa has *ten* Students, that at Rarotonga, *twenty*, and that at Malua, in the Island of Upolu, *eighty-five;* making a total of *One Hundred and fifteen* Candidates for the different departments of Missionary service in Polynesia.

The Churches throughout the Pacific have for many years possessed the sacred Scriptures in their own tongue, and in their several dialects. During the last year, the Rev. Dr. Turner has carried a revised edition of the Bible in *Samoan* through the press; and the Rev. Alex. Chisholm has been rendering the same service with the Bible in *Tahitian*. The expense of these literary labours, as well as of the editions to be printed, is kindly discharged by the Committee of the British and Foreign Bible Society; but, as in former editions, the outlay will be fully repaid by the sale of the sacred volume, of which the people are willing purchasers.

THE WEST INDIES.

The Mission Churches in British Guiana, into which the Gospel was introduced by the devoted John Wray, more than fifty years since, have, under the Divine blessing,

made steady progress both in outward and internal prosperity. Several Churches, both in *Demerara* and *Berbice*, have attained the ability and the honour of self-support, and now sustain to the Society a filial relation, rather than that of beneficiaries and dependents. It is the earnest hope of the Directors that, at no distant day, such may be the position of all the remaining Stations—a hope cherished, not only that the funds of the Society, thus liberated, may be applied to new efforts for the salvation of the benighted millions of the East, but from a deep conviction that the discharge of this great Christian duty is as beneficial to the Churches as it is honourable to the Saviour. The Directors will not cease to cherish towards the Churches originated by the Agents of the Society the warmest parental affection; and, should they be visited by seasons of suffering or depression, they will gladly render them the proofs of Christian sympathy, and that measure of assistance which circumstances may require: but they wish it to be clearly and universally understood that they cannot encourage, on the part of the older Mission Churches, the expectation of permanent dependence and fixed support.

The Mission Stations in JAMAICA at the commencement of last year, were, in common with all other Churches in the island, visited with an extraordinary religious revival. It can scarcely occasion surprise that among a people so excitable as the coloured inhabitants of the island, the general awakening degenerated, in some instances, into extravagance and disorder. But from these evils our Churches, by the discretion and firmness of their faithful Pastors, were generally preserved, and they report severally their conviction that the late revival, though attended by many indications of human weakness and sinfulness, was verily the work of God, and that it has resulted in abundant blessings to the people.

The Reports from Ridgmount and from the other Stations in different districts of the island, are of a very gratifying character, justifying the devout and thankful conclusion that the Spirit of the Lord has been poured upon multitudes, and that, in their saving conversion, "His Word has had free course and been glorified."

SOUTH AFRICA.

The greater number of the Churches *within the Cape Colony*, raised and organized by the former efforts of the Society, have for several years past supported their pastors, independently of its pecuniary aid; and other Stations which, for the present, require assistance, are annually increasing in strength and resources.

Among many gratifying communications which have been received from the Colony during the year, that of the REV. JOSEPH KITCHINGMAN, of GRAAF REINET, has afforded the Directors peculiar pleasure. His Report affords evidence of that spirit of holy earnestness which has more recently been cherished by the Church of Christ, and which has led, in numberless instances, to special prayer and corresponding effort for the revival of religion and the conversion of the world. Such appears to have been the course pursued by the Christian people of Graaf Reinet, and the happiest results have followed. Careless professors have been aroused from their lethargy—souls dead in sin have been quickened together with Christ—and from the Churches of the locality the Word of the Lord has sounded forth in the regions beyond them. One of the first fruits of this gracious revival is the determination of the Church over which Mr. K. presides, in future to support their pastor without drawing on the funds of the Society.

Our Missionary Brethren labouring *beyond the Colony* among the Hottentots, Kaffirs, Griquas, and Bechuanas, report favourably of the state and prospects of their several Missions; and, although the people generally are poor, they do what they can both to support and diffuse the blessings of the Gospel.

The REV. RICHARD BIRT, with the REV. THOS. BROCKWAY, are labouring indefatigably

at *Feelton*; and their efforts are amply rewarded by the attachment and progress of the people. Mr. Birt writes, under the power of a grateful heart in acknowledging the special favour of God, as follows:—

"I am thankful to say," he observes, "that there are signs of God's Spirit among us in occasional conversions, though we have not to record any *mighty work*. Seventeen members were received into fellowship last month, and four re-admitted who had been under discipline; and there are among the Catechumen several fresh converts. We trust that this week of special prayer, which has been an enjoyment to us, will be the means of bringing down upon us and all round us, reviving grace and quickening power.

"Our arduous work is sweetened, not only by the absence of everything that would be grating to the feelings, but by a perfect harmony which obtains in our little community—a harmony which takes its rise in a close union of heart and spirit. For this we are oft constrained to say, 'Bless the Lord, O my soul!'"

Mr. Brockway gives a most encouraging report of the state of the Schools, in which he labours most assiduously:—

"Before speaking of the Schools," he writes, "there is one fact which I am sure will greatly please you—that I have been able to preach in the language of the people for some time past. I commenced in April last, and although, as Mr. Birt's health is now pretty good, I have not been often called upon to preach, yet I avail myself of every opportunity to speak to the people in their native tongue.

"Our Schools have recently been very full. During the last month upwards of two hundred and sixty children have been taught, including boys, girls, and infants. You will be gratified to hear that we still keep our School supplied with material from the payments of the children. Between sixty and seventy of my boys write in copy-books, and all are making very satisfactory progress in reading and arithmetic. I feel very sadly their want of a literature;—very, very little has been done hitherto in the work of translation.

"One more fact you will permit me to mention. Some time since, thinking a treat would stimulate and encourage my lads, I promised they should have one. Subsequently, I thought it would be better to refer it to themselves whether they would have the promised dinner or a book. With only two or three exceptions, all hands were held up for a book, and this a lesson book to be used in school. This, for lads who do not often get aught else but Indian corn for food, was a gratifying circumstance, and I feel sure it will please you."

The Rev. William Ross, who succeeded our lamented Brother Helmore at Lekatlong, and extends his exertions widely in the surrounding region, gives a gratifying statement of his Mission, and in confirmation mentions that the Church Communicants numbered 706.

Our veteran Brother, the Rev. Robert Moffat, with his colleague the Rev. Wm. Ashton, continue unweariedly to carry forward their varied labours at *Kuruman*. These labours include the charge of the Native Church and Congregation—the Education both of adults and children—Itinerant visitations to the neighbouring aborigines—the Revision of the sacred Scriptures—and the vigorous employment of the Mission Press; and, in these several departments, they are much encouraged by the results. The following cheering letter of Mr. Ashton is dated October 24th, 1861:—

"The work here is more prosperous now than I have ever seen it before. We are, I hope, participating in the blessings of the Holy Spirit's influence, which have been sought by God's praying people throughout the world. There seems to be a revival, especially among the young people. We have four classes, comprising some fifty persons, whom we meet once a week at sun-rise. Out of these we propose to select the most eligible for membership.

"The demand for books is increasing so rapidly, both here and at the other Stations and Out-Stations, that I can scarcely supply it. When I returned from the Colony I found that nearly all the books I had left bound had been sold. I have since bound another supply, and am printing an edition of 4000 of the School Catechism. The new Hymn-book is out of print, which must be the next work after the Catechism is finished. While at Bedford I translated a good part of 'Instruction for Young Inquirers,' by Dr. Innes of

Edinburgh, which I hope some day to finish and print for our inquirers, both young and old. The press was never so useful in this country as it is at present, which I am sure you will look upon as a hopeful sign."

The latest intelligence from the newly-established Mission among the *Matebele*, under the chief Moselekatse, is contained in a communication from the Rev. Robert Moffat, dated the 20th of November last, in which he gives extracts from the letters of the Brethren labouring in that remote region. The Rev. W. H. Sykes writes :—

" Moselekatse is getting feeble; I believe he never walks a step, but is always carried. *He is very kind to us*, and has never annoyed us since my return. Mangwane, his eldest son, is constantly with him. *We like this young man; he is always respectful towards us, and is pleased with any attention shown him. He manifests a strong desire to enjoy comforts like ours, such as houses, furniture, earthenware, &c. So far as my short-sightedness will allow me to judge, I believe, should he succeed to the throne, he would be a true friend to the Mission, although I do not know how the possession of power might influence him.*"

Nothing can be more important for the future interests of the Mission than the character of him who shall succeed the aged chief, and who may ere now have been installed in the seat of despotic power. May the prayers of the Church ascend to the God of all grace on behalf of Mangwane, that his heart and life may be brought under the benign influence of Christianity, and that his government over the myriads of the Matebele may be as just and beneficent as that of his father has proved cruel and destructive.

Mr. Moffat also forwards the translation of a letter from Sebehwe, the son of Sebobi, a native Christian Teacher, in reference to the lamented death of Mr. and Mrs. Helmore, their children, and attendants. The writer had just returned from the country of the Makololo, north of the Zambesi, and he gives the statement which he received from Sekeletu, explanatory of those mournful events. The chief utterly disclaimed the crime with which he had been charged of administering poison to our lamented friends; and was no less anxious to exonerate himself from the guilt of having forcibly detained the waggon and other property, both of Mr. Helmore and Mr. Price, throwing the blame upon *Mahuse* and *Khonate*, two men of the Missionary party, as instigators of the outrage. But, whatever may have been the conduct of these men, no reliance can be placed upon Sekeletu's attempts at self-vindication, which are totally at variance with the facts of the case. The entire conduct of the chief and his people was basely unprincipled and cruel, and has naturally been followed by remorse and dread. It may be that the providence of God will overrule their wickedness, and render their present feelings and professions the means hereafter of introducing Christian Teachers to make known to them the Word of life. For the present we must await the clearer intimations of the Divine will; but Messrs. Price and McKenzie will take up a station between *Kuruman* and the *Zambesi*, and thus be ready to advance whenever a door of entrance to the *Makololo* may be opened.

The conclusions drawn by Mr. Moffat from the letter of Sebehwe, founded as they are upon the experience of nearly half a century of Missionary life among the native tribes, possess great force, and are well calculated to animate our future efforts to lead Sekeletu and his people to that Saviour whom, in the persons of His faithful servants, they have despised and rejected, robbed and destroyed.

" Whatever may be the amount of guilt," observes Mr. M., " attached to other individuals, it is evident that Sekeletu feels deeply the unenviable position into which he has brought himself and his people, when he can beg of an individual whom he never saw before to take charge of Helmore's waggon, and offer to make restitution for loss of property to whatever amount demanded. This is not only a step in the right direction, but going a great way, for a young, inexperienced, and independent heathen chief. This encourages the hope, which cannot be abandoned by any one who is at all conversant with the history of Missions, *that the loss of sacred property, and especially the sacrifice of valuable lives*,

in the Makololo Mission, will not be in vain. Such events, which have so often characterized the introduction of the Gospel among barbarous and semi-barbarous nations, may try the faith of the Christian, but they cannot destroy it. The command, as well as the promise of the presence of the Saviour and the Sovereign of the world, are unalterable. He must reign; and we ought to be thankful for every incident which betokens a change for the better, even in the most abandoned."

In the Society's last Report, it was stated that the Directors had reason to expect that the Rev. Roger Price would accompany the two orphan children of the lamented Mr. and Mrs. Helmore to Cape Town; and further, that he had been encouraged to come with them to England. The Directors judged that after the laborious and painful scenes through which he had passed, and the heavy bereavements he had suffered, his health and spirits needed relaxation, and that a visit to his native land would prove not only beneficial to himself, but also truly gratifying to the friends of the Society, and useful to its interests. But Mr. Price, after mature deliberation on the proposal of the Directors, while deeply sensible of their kindness, decided that his course of duty led him back to the interior, and he left Cape Town on his way to the Kuruman on the 19th August last. The surviving children of our late beloved friends, Mr. and Mrs. Helmore, safely arrived at Southampton in the mail steamer, "Dane," on the 28th September. During the voyage they were under the care of Christian friends, who rendered them every proof of affection, and they reached England in merciful circumstances of health and comfort.

The entire family, consisting of four daughters and one son, are receiving the special consideration and care of the Directors, as well as that of their immediate relatives; and we trust that, under the Divine guidance and blessing, they may, after receiving a course of sound education, be found qualified to fill useful positions in society, and, above all, that they may become humble and devoted disciples of that Saviour in whose service the lives of their honoured parents were sacrificed.

CHINA.

In the colony of HONG KONG, and in the cities of CANTON, AMOY, and SHANGHAE, our Missionaries have continued the labours of former years with unabated diligence and fidelity, attended with many encouraging proofs of the Divine favour.

In HONG KONG, Dr. LEGGE informs the Directors that the general aspect of the Mission is cheering, and that the Native Church and Congregation, under the able ministry of Tsun-sheen, is advancing in numbers, intelligence and piety.

In CANTON, our Brethren, Messrs. CHALMERS and TURNER, are about to form a second and third Station in that populous city; and they state with thankfulness that the people, whose former deadly hatred to the Christian Teacher was notorious, will now listen with attention to his message, and that both in Canton and the surrounding country, the facilities for Missionary labour were never so abundant.

The Mission Hospital is now under the charge of Dr. Carmichael, who entered on his labours in the month of February.

In AMOY, the ministry of the Messrs. STRONACH and LEA has been rewarded with a large amount of direct success. Their congregations are numerous and attentive, and the number of their believing Converts, united in Church-fellowship, is about 250. They have just erected an additional place of worship in a populous and respectable quarter of the city, in which they anticipate a crowded audience to listen to the Word of Life. Of the general attention of the people, our Brethren give the following encouraging representation:—

"Our principal Chinese chapel is very numerously attended by devoutly listening hearers twice every Lord's day; and during the week, almost every day two or more services are held there, our Evangelist, Tan tai, and other Chinese Brethren, assisting us in making known the Gospel to all who come to hear.

"Our chapel beyond the north gate of the city is always encouragingly attended—many

of the women, as well as the men, of the neighbourhood being constant and earnest hearers there.

"Another chapel we have opened in the populous or much frequented village of Táh ch'u, being a great thoroughfare about three miles from Amoy, at which several of our Church members reside.

"The female meetings for our Church members and others are now very numerously attended, and are regarded as peculiarly encouraging.

"Daily we go out and preach in the streets—before the temples, or in various wide parts of the thronged thoroughfares. Wherever we go, far or near, we always see large companies soon gather around us to hear our preaching. Sometimes some of those who come attempt to gainsay and resist the truth. Still, crowds listen eagerly when we proclaim salvation through our Lord Jesus Christ. We trust our unceasing prayers will be heard; and that, of the many thousands of those to whom we have often preached Christ, we shall at least meet not a few around His throne in heaven."

In SHANGHAE, although the nearness and hostile intentions of the Insurgents have been very unfavourable to Missionary operations, our Brethren, Messrs. MUIRHEAD and MACGOWAN, with their Native Assistants, have lost no opportunity of prosecuting their labours, both in the city and the surrounding towns and villages. Of their labours and successes during the former part of the year, the following is a concise report:—

"We are happy to inform you that, during the last six months, the Gospel has been steadily gaining ground; our numbers are continually increasing, and the number of Christian professors in this heathen land is being gradually augmented. The utmost efforts have been put forth to bring the knowledge of the way of salvation within the reach of as many as possible. We have had daily services in the *City*, both in the large and small chapels. The several *country stations* have also been frequently visited, and latterly a plan has been adopted by which the Chinese Hospital, with its immense daily attendance, shall be thoroughly evangelized.

"But our greatest success has been in some of the country places. Many obstacles which exist in Shanghae to the spread of the Gospel, are not found there. Here, every one seems immersed in selfishness, or influenced in some degree by the debasing influence of the foreign residents; whilst there, much more simplicity is found, and a readier assent given to the doctrines of the Cross. In T'say-so, for instance, our success has been altogether remarkable; in six months *seventeen* members have been admitted into Christ's Church, whilst not a single individual has been brought under Church discipline.

"Independently of what has been done in Shanghae, and of what is still being carried on, a great deal has been done in the country, in the way of Bible and Tract distribution. Many families have been supplied with the Word of Life or with epitomes of Gospel truth; several districts have been visited and preached to, and well-founded hopes are cherished that the doctrine of Christ crucified has shed light over many a dark soul."

This gratifying statement has been succeeded by one from Mr. MACGOWAN, written with mournful feelings, so recently as February 5th.

"You will no doubt have heard by previous mails that we are again threatened with an attack from the rebels. Their approach has been marked by murder and desolation, and we behold the evidence of their presence on all hands. All the adjacent country has been desolated; and were it not for the kindness of the foreign community in raising money to assist the destitute, the condition of many would be sad indeed. As it is, multitudes have been deprived of their all; men who were in comparatively easy and affluent circumstances a short time ago are now wandering about in the utmost distress. The effects of this intestine war were never brought so vividly before my mind as at the present. Hitherto it has been at a distance, but now, when it comes within our own neighbourhood, we begin to appreciate what a terrible scourge it is.

"I am very sorry to have to tell you that our Church at T'say-so has been scattered. The place was captured about three weeks ago by a rebel detachment, when our poor converts suffered very severely at their hands. Some of them were carried off, and compelled to join the rebels; others were at once killed; several are still wandering about the country, endeavouring to evade the bands which are plundering and marauding; whilst but a very few have arrived at Shanghae in safety. I cannot tell you what grief I have felt at this dispersion of our little flock. I had entertained very great hopes of the rapid progress of the Gospel at T'say-so, and I had every encouragement to do so. In a short time I had

intended to baptize twelve or thirteen who were desirous of making a profession of Christ; but now, in all human probability, that can never be, as many of these have not been heard of since the capture of the place. My earnest prayer is that the dispersed converts may have grace given them to stand fast in the midst of all the difficulties by which their faith will be so much tried.

"The Native Preacher who was stationed at T'say-so is busily engaged in preaching in Shanghae. The population of this place is immensely increased; thousands have lately come here who have never heard the Gospel. I am very anxious, therefore, to have as much preaching as possible. I have myself two services a day; one in the morning, at our large chapel, and the other in the afternoon, at the smaller one. I am happy to say both are well attended."

In addition to these established Missions, three new and most important Stations have been recently adopted.

Messrs. JOHN and WILSON have commenced Missionary labour in HANKOW. This city is 730 miles ~~north~~ west of Shanghae; it is the great emporium of commerce on the Yang-tsze-Kiang and most important as a centre from which communication may be interchanged with the several provinces of the empire.

On the 5th of November Mr. JOHN reports, in very encouraging terms, the result of his first labours:—

"Having been here for several weeks, preaching daily to this people, you will be pleased to learn how the work is progressing. As we have no regular chapel, the services are conducted in a large hall in my house. The door is opened every afternoon for two or three hours. The native assistants (two in number) and myself preach in turns. At the close of each service books are given away to all applicants who can read. My audience generally consists of the representatives of several provinces. Canton, Fú Kien, Sü-Chwan, Kwei-Chow, Kan-súh, Shan-si, Shen-si, Hunan, Kiang-si, Ngan-hwei, Che-Kiang, Kiang-su, &c., &c., all meet here in their respective merchants and artisans. Many of them come and go annually. Not a few attend our preaching from day to day, and to most our speech is quite intelligible. From this point the Gospel may penetrate and spread over the eighteen provinces. The Gospel is listened to invariably with much attention. Most come with the sole purpose of learning what this new doctrine is. The questions asked by them, and the answers elicited by questions put to them, are indicative of a state of mind far more inquisitive than that of any part of China that I have yet seen. The books are received thankfully, and, what is far better, are read by many. Those who have obtained one part of the Scriptures often come for the other part or parts, having read the first through. Others come for explanations. Two or three days ago I was surprised to hear a man talking fluently with the Native Assistant, whilst I was giving away some books at the close of the service, about God the Father in heaven, Jesus Christ, atonement by the death of Jesus, Paul the Apostle, and other subjects. On inquiry I found that he had received parts of the Scriptures, which he had read carefully, and was now in quest of more. Not long since I presented the Tau-Tai with a copy of the New Testament, together with some scientific works. To-day his Excellency called upon me. I was agreeably surprised to find that he was more deeply interested in the New Testament and our religion than in the other books. He told me that he had been reading the New Testament, which I found to be a fact from his subsequent inquiries.

"The Mandarins here are disposed to be very friendly. The district magistrate has called upon me twice, and written me several very kind letters. The Lieutenant-Governor has sent me a proclamation to be posted on our door, commanding both soldiers and people not to molest foreigners, under the severest penalties."

The Rev. JOSEPH EDKINS has commenced a new Mission in the city of TIEN-TSIN, where he has been lately joined by the Rev. JONATHAN LEES, who left England in the month of October. This city contains a population of 500,000, and is distant from Peking, the capital, not more than one hundred miles. The letters of Mr. Edkins represent the disposition of the people to be friendly, and their attention to the preaching of the Gospel as striking. He records also several instances of the power of Divine truth on the hearts of individuals, and their public profession of Christianity in baptism—the first fruits of his

labours in Tien-tsin. Since the commencement of his Mission, six converts had been admitted to the rite of baptism.

Our disinterested and devoted friend Dr. Lockhart, embarked for China on the 9th of June, and in the early part of August reached the city of Shanghae in safety and peace. Having been favoured by the British Ambassador, the Hon. Fredk. Bruce, with a passport for Peking, he reached that city in the beginning of September. His arrival in the capital, and his description of the various scenes and objects which he witnessed, given in his own lively manner, are deeply interesting and instructive. Dr. L.'s first letter is dated Peking, September 18th.

"I have arrived, by God's great goodness, at the end of my long journey, and am at Peking, living in this Tartar city, at the British Legation, as Mr. Bruce's guest. As soon as I got my passport, I started, and in five carts journeyed the hundred miles from Tien-tsin to Peking; it took me two and a half days to do it. What a contrast with the beginning and end of my journey! I was two hours slipping down to Dover, one hundred miles from London, and the final one hundred miles were nearly three days in accomplishing. However, at last I rolled in my cart under the great gates, and entered the Imperial City, thanking God for all the way in which he had led me, and given me grace to enter on this place as the hoped-for sphere of labour. Mr. Bruce has been very kind, and promises to help me; at present I am a visitor, but I shall be very loth to go away, and shall try all plans to secure my residence here. I believe this will be accomplished, and that soon I shall be able to report that I have entered on my work in this place.

"This is a grand place for work; it is the capital, the vital heart of the empire. I expected to find much dirt here, and *it is* here in quantity; but still there is much of great interest—its walls, its gates, its streets and palaces are all vast and fine. I have seen the old Jesuit Observatory on a grand terrace on the walls, with its neat bronze instruments by Verbiest, Ricci, Schaal, and others—not used at present; they are immense things, and richly ornamented. Also, in another part of the city, the old Romish cathedral; on its gate is the inscription 'Via regia cœli 1657.' The walls were painted by Ghirardine. It is being repaired most fully after long neglect and decay. I am going to the old cemetery, where Ricci, Schaal, and many others of the old Missionaries lie interred; it is outside the city in the West.

"I hope my coming will be the commencement of Protestant Missions in Peking, and that the London Missionary Society will not give up the place. There is a house I shall try to get in a few days, but owing to the death of the emperor, affairs are unsettled, and nothing can be done just now. The more I see of the place, the more important, in every way, does it appear to me."

In the next communication of our friend Dr. L., he writes as follows, October 3rd:—

"I have been at Peking for three weeks, and though I have not entered into possession of my house, I hope to do so in a few days, and am getting furniture and the odds and ends wanted for housekeeping. My notice was called to a house next to the British Legation. The Government buy the premises, and I rent from the Legation and put it in repair, of which it needs a great deal, chiefly for the hospital part. The sale is not completed, as the money is not paid; but probably in a week I shall have possession, and can wait awhile for it. I am rejoiced to get a house at all, as I am the only British subject in Peking out of the Legation, and it is a new thing altogether. I consider it a good beginning for the Mission, and though I can see that I must be alone for a time, yet in due course others will be able to join me.

"The house and premises cover a good deal of ground. There is a large gate and wall to the street, then a small court and house, then a quadrangle with rooms all round. This will be for dispensary, hospital, &c. Immediately I enter the house I shall open a dispensary. I have already picked up several patients, and I and my work are getting known about the city."

Dr. Lockhart's hopes of obtaining opportunities for the benevolent exercise of his professional skill have been fully gratified. The applicants for his assistance include individuals of all classes; and the numbers that flock to his dispensary, and the amount of daily labour he endures, would be sufficient to overwhelm any man not endowed with our friend's buoyant spirit and benevolent heart. We indulge the sanguine expectation

that the introduction of Christianity to the inhabitants of Peking, in connection with the exercise of benevolence to the afflicted, will tend to conciliate their regard for foreigners, and dispose them to listen to the "good words" which Dr. Lockhart and his Native Christian assistant address to them; and that thus the way may be prepared for the introduction of direct Missionary labour, and the public proclamation of the Gospel.

With feelings of intense sorrow, the Directors close their brief recital of the Society's operations and interests in China, by adverting to the violent persecution which the Native Christians of Pok-lo have suffered from their countrymen, involving the violent death of the venerable Ch'ea, the first convert in that district to the faith of Christ. Pok-lo is a town of about 15,000 inhabitants, situate in the province of Canton, and distant 100 miles from the colony of Hong Kong. To render the present statement more intelligible and instructive, it may be necessary to recapitulate the facts connected with the origin and progress of this interesting Mission.

In the year 1856, Dr. Legge reported the interesting case of Ch'eä, a Christian convert from Pok-lo. He was a man advanced in years, and his mind had been awakened to the truth and divinity of the Gospel by instructions he had received from a colporteur in the service of the British and Foreign Bible Society, and he came to Hong Kong seeking further counsel from our Missionaries. He was admitted to the privileges of the Church, and shortly returned to his native town. In the year following he again visited the colony, accompanied by a Native Convert; in 1858 he made another visit, attended by two other Converts, and in the year 1859 he appeared with two more. All these had been brought to embrace the truth of Christ by his means. In the early part of 1860, Ch'eä again presented himself to Dr. Legge, with *nine* additional candidates for Christian baptism, making a total of *fourteen* souls brought to the knowledge of the Saviour by the Christian zeal of this venerable man. In the spring of 1860 the Rev. John Chalmers, accompanied by Tsun-Sheen, the Chinese Evangelist, made a visit to Pok-lo, where they were greatly cheered both by the stedfastness of the converts already received, and by the urgent application of many of the people for Christian baptism; and of these, *forty-four* were deemed suitable subjects for that ordinance.

In the month of January 1861, *sixteen* additional individuals from Pok-lo and its vicinity were received into the visible Church by Dr. Legge at Hong Kong, "making a total," as our friend observed, "up to that time, of *eighty-five* individuals who had publicly come over to the Christian camp."

In May last both Dr. Legge and Mr. Chalmers again visited Pok-lo and the surrounding country, when they received *upwards of forty* additional Converts; and arrangements were then made for opening a sanctuary in which the Native Christians should meet to enjoy the truths and ordinances of the Gospel.

Such had been the rise and progress of the kingdom of God. The seed of truth sown in the heart of an aged and obscure individual had been watered by the grace of the Holy Spirit, and through progressive years it had brought forth thirty, sixty, and a hundred fold. All was promising; and it was hoped that a European Missionary might shortly be appointed to this inland Station, and preach the Gospel without let or hindrance. These bright prospects have, however, been suddenly overcast. In the early part of October, Dr. Legge received intelligence that a spirit of enmity and persecution against the Native Brethren had been exhibited by the higher class of their countrymen; and, after obtaining an assurance of redress from the Governor of Canton and a native officer to protect him on the journey, he hastened to Pok-lo.

The result of our friend's intervention appeared for the moment quite satisfactory; for although he was fully sensible of the duplicity and injustice of the native authorities, they promptly conceded to the claims of Dr. Legge on behalf of the Christians, and rendered him

abundant profession of respect and honour. But, within a fortnight after his return to Hong Kong he received the painful tidings that his hopes had been grievously disappointed; that the native authorities, who had for the hour yielded to the influence of their superior, the Governor of Canton, had basely violated all their engagements, and had themselves become parties in a series of cruel persecutions, terminating in the torture and murder of the faithful CH'EA—the proto-martyr in the cause of Protestant Christianity in China.

"When I left," writes Dr. Legge, "Ch'eä remained in temporary charge of the house. He was full of joy, as I was, and unsuspicious of danger. On the evening of the 13th of October, he was forcibly carried off by a body of ruffians, led by Soo Hoy-u and a confederate like himself. They took him to a village not far off, and hung him up all night by the arms and feet to a beam. During the two following days, he suffered much torture and insult, and on the 16th he was taken to the river side, and, on refusing to renounce Christianity, was put to death, and his body thrown in the stream. On the 14th, the triumphant foe declared his intention to burn the village of Chük-ün, and the Brethren there, with their families, fled to villages more remote, where they could take refuge with Christian friends. On the 17th, fourteen of them made their way to Canton. The man from whom we purchased the house came here, bringing his wife and daughter with him. Others came from Pok-lo; and, four days ago, two came from Kot-leng, saying that persecution was extending to their neighbourhood, and a reward offered for the heads of the two principal men among them.

"I have obtained a copy of part of a placard posted up in Wye-chow, and purporting to be issued by the whole city. It offers fifty dollars for the death of every foreigner coming among them, and 20 dollars for the death of every Chinese aiding in bringing the foreigner there, or in circulating his books.

"Such is the present posture of affairs. Our Brethren are indeed in an evil case."

These facts, though deeply painful, can awaken neither surprise nor fear in the minds of reflecting Christians. Persecution for Christ's sake is the sure and invariable result of faith in His name and obedience to His will. But it is no less certain that persecution has ever defeated its own design—that it has ever been overruled by God for the furtherance of the Gospel; and we doubt not that in CHINA, as in MADAGASCAR, the blood of the martyrs will prove the seed of the Church.

Since the publication of the last Annual Report, important changes have occurred in the Imperial Government, which must hereafter greatly affect the political and social interests of this vast empire, and will probably have an important bearing also on the future labours of the Mission Church. On the 22nd of August the late Emperor, at the early age of twenty-nine, fell a victim to the unrestrained indulgence of his vices; and his son, a child of only eight years of age, was nominated by the dying father as his successor, with a council of regency during his minority. This council was composed of unprincipled men, who had surrounded the late Emperor, and employed their influence to gratify his unbridled passions; they were the declared enemies of intercourse and alliance with foreigners, and by their cruel and perfidious designs our countrymen, while engaged in friendly negotiations, were seized, imprisoned, and two of their number cruelly put to death. The mother of the juvenile Emperor, with Prince Kung, his uncle, arraigned the council of regency before the supreme tribunal, for sundry crimes affecting the honour and the welfare of the empire; these charges were substantiated—the regency was deposed—and three of its members were sentenced to die, two by their own hands, and one by the public executioner. Prince Kung is esteemed a man of enlightened mind and steady purpose, and the new government, of which he is prime minister, is daily gathering strength and commanding public confidence. The men whom he has displaced have only paid the just penalty of their bad counsels and pernicious doings, and they have fallen unpitied by any class of their countrymen.

The Tae-ping Insurgents have continued to carry desolation and death wherever their power has prevailed. The cities of NANKING, SUCHOW, and NINGPO are, for the greater part, in ruins; and the wretched inhabitants who escaped the sword are perishing by famine.

By the latest intelligence we learn that they have surrounded SHANGHAE in almost countless numbers; but it is hoped and expected that the combined forces of Britain and of France will be sufficient to protect the city and repel the invaders.

The favourable judgment which some of our Missionaries heretofore entertained in relation to the character of the Tae-ping Insurgents has been greatly qualified, especially in application to their leader, by further acquaintance with their proceedings. And so bold and blasphemous are the pretensions of the Tien-Wang, and so cruel and oppressive is the exercise of his despotism, that any immediate advantage to the cause of Christianity resulting from the success of his adherents is well-nigh relinquished. Nevertheless, Mr. John, during his sojourn at Nanking, met with several individuals who not only possessed an accurate acquaintance with the essential truths of Christianity, but exemplified their influence on their spirit and character. These men *secretly* disavowed their faith in the divine pretensions of the chief; but had this conviction been known, or even suspected, the sacrifice of their lives would have been the penalty of their unbelief. Our Brethren, however, entertain a strong conviction that the circulation of the New Testament by the authority of the Tien-Wang has diffused a large amount of Christian knowledge among many of his followers; and they feel assured also, that the downfall of idolatry, wherever the rebel arms have triumphed, has inflicted a blow upon Buddhism from which it will never recover, but which will ultimately work the total overthrow of that system of falsehood and superstition throughout the empire.

What may be the eventual issue of this deadly strife to the respective combatants time only can disclose; but that the Imperial Government can be re-established in the several provinces in which for years past it has been subverted, appears most improbable. But "the Lord God Omnipotent reigneth;" and in this assurance the friends of Missions put their trust, and, without doubt or dismay, wait the issue of the present conflict. "He will make the wrath of man to praise Him, and the remainder of wrath He will restrain;" and, whatever instruments may be employed, "He will overturn, overturn, overturn, until He come whose right it is;" and the land of Sinim shall unite with every nation under the whole heavens to crown Immanuel Lord of all.

INDIA.

It was the painful task of the Directors, in their last Report, to set before their constituents the deplorable condition of the people of *Travancore*, who were at that time suffering the horrors of famine. The recital of their miseries excited the compassion of many friends of the Society, and funds were contributed liberally for their relief. This timely aid greatly alleviated the misery of the starving multitudes, and filled with joy the hearts of our Missionaries, who gladly became distributors of the funds with which they were intrusted. The providence of God signally interposed at the juncture when the afflictions of the people were extreme, and their prospect most gloomy; when the heavens were as brass, and the earth as iron, He sent a plenteous rain, and beauty and fertility covered the land. The REV. JAMES DUTHIE, of *Nagercoil*, writing in June last, describes this blessed transformation as follows:—

"In a letter I sent you by last mail I stated that although the pressure of the famine in this part of the country was over, owing to want of rain fears were entertained that the ensuing harvest might prove a failure. I now send you a short note to say that within the last week or ten days a plentiful supply of rain has fallen, and there is now every reason to expect a good harvest. Indeed, I never saw the country looking better than it now does. The fields are well supplied with water, and—such is the effect of timely rain here—the face of the country has become quite changed within the short space of eight or ten days."

Writing in the following month, Mr. D., while confirming his former statement, describes

also the affecting condition and prospects of the people from the sore visitation they had suffered, but which the Christian bounty of England would happily mitigate :—

"The *pressure* of the famine may now be considered to be over; but distress still prevails, and doubtless will continue to prevail, among the lower classes of the people, for months to come. *Great numbers around us of all classes have been obliged to part with everything belonging to them, in order to obtain the bare necessities of life.* But the money now in hand will relieve the *immediate* wants of multitudes, and may do something towards enabling many of our people to recover the small articles of property they were obliged to part with before the means of relief were placed at our disposal. The sums forwarded are now sufficient to meet the necessities of the case, and we have requested the Secretary to tender our united thanks to the Directors and friends in England for the generous manner in which they have responded to our appeals for help."

A Committee of Relief, including one of our Missionaries, having been formed in the city of Trevandrum, under the auspices of the Rajah, the Directors instructed our Brethren to apply £200 for distribution through that agency. This grant, the Dewan, the Prime Minister of the Rajah, acknowledged in the following terms, which show the influence of practical Christianity upon the mind of an intelligent Hindoo :—

"I am indeed highly gratified to hear that you have received from the Directors of the Society in London, advice of additional contributions to our Relief Fund. Nothing can be a nobler spectacle than that of a people, thousands and thousands of miles remote from India, extending their warmest sympathies so far, and contributing so liberally to the relief of suffering here. I have heard with admiration of the munificent sums which each successive mail has been bringing out to India for the sufferers. The spectacle is as instructive as it is noble. With such sympathies pervading the world, what splendid results may not be expected."

Our Missionary Brethren entertain the assurance that the sufferings of the people, and seasonable deliverance, have, under the Divine blessing, disposed their minds to regard most favourably the character and claims of Christianity.

"Thanks to the Lord of rich mercy," writes the Rev. Ebenezer Lewis, "who has blest this year more than preceding years, who has removed disease and famine, and given us health and food to enjoy, and who has caused His heavenly light to shine in many a heart once darkened by sin and heathenism, and in many a village that was till lately covered with the shadow of death. True it is that the Lord's ways are not our ways, neither are our thoughts His thoughts. The disturbances, plagues, and famine, that were of late raging in this country, though they appeared at the time ruinous to the community, have been nevertheless, as many can testify, overruled for the promotion of God's glory and the good of souls. On account of the famine, many idol worshippers had to forsake the pagodas, built and adorned by their ancestors, but which are now falling into decay. On account of the assistance rendered by the Missionaries to the afflicted during the late caste disturbances, many of the heathen became favourably disposed towards the Gospel, and, during the time cholera prevailed, finding themselves disappointed by their demons, notwithstanding their earnest entreaties, and their offerings of sheep, goats, fowls, &c., have now given up their zeal for idols, turned their hearts to the glorious Gospel of our Lord, and inclined their ears to the instruction of His servants. There is reason to believe that numbers of all castes, who read our Tracts and Scriptures, are now convinced of the truth of Christianity."

The *general aspect* of the Mission cause in India, according to the universal testimony not only of the actual labourers, but of all others interested in the object and acquainted with its progress, is highly animating. Not half a century has elapsed since the Missionary entered India, if not by stealth, yet on sufferance; subject in his Christian efforts to arbitrary interference and vexatious restrictions; and since 1813, when these servants of God first obtained the sanction and safeguard of British law, they have carried the glad tidings of salvation to almost every nation and every tribe of her diversified and mighty population. They have translated the Word of the Lord into many Indian languages, the very names of which, in some instances, were previously little known, even to the *literati* of our country. The sacred Volume has also been widely circulated and read by millions,

whose understandings it has enlightened, whose consciences it has awakened, and whose love of evil it will, as surely as it is the Word of God, hereafter overcome. To multitudes its saving truths have already come, not in word only, but in power, and in the Holy Ghost, and in much assurance. From every class of idolaters to whom the Missionary has consecrated his labours, souls have been given as his recompense. Numerous communities have been formed who have cast their idols to the moles and to the bats, and have received the Lord Jesus as their Saviour and their King; and their fathers in Christ, as they behold in their transformation the wondrous power of a living faith, exclaim with a thankful and a loving heart, "For they themselves show of us what manner of entering in we had unto you, and how ye turned to God from idols to serve the living and true God; and to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come."

The Mission Schools are crowded with Hindoo youths; and in these schools the pupils are taught not only the principles of true science, which awaken their contempt for the fables and absurdities of Hindooism, but they are made familiar with the majesty, and rectitude, and mercy of Jehovah, in contrast with the licentiousness and cruelty of those imaginary deities whom their fathers trust and serve; and not a few have been led amidst scorn and persecution to forsake father and mother, wife and children, houses and lands, for Christ's sake, and take up the Cross and follow Him.

It is also certain that, although the genius of idolatry is unchanged, its manifestations have been modified and controlled. Heathen spectacles are not so grossly offensive, and heathen festivals are not so revolting and abominable as once they were; and among all classes, the priests and the people, there is a powerful though undefined impression that the days of heathenism are numbered, and that its dense darkness will soon flee before the day-spring from on high which is rising on their country.

In these several branches of effort our Missionaries, in common with the Brethren of kindred Institutions, have toiled hard, and in all the rewards and encouragements of labour they have largely shared. During the past year, while they have rejoiced over many new converts, they have been gratified no less with the social and moral improvement of their Churches. Instances have multiplied in which the brotherly kindness and mutual sympathy of the native Christians present a happy contrast to the apathy and selfishness of the Hindoo character. They contribute, and, according to their limited resources, contribute liberally, to various benevolent and religious institutions; and they are advancing in that great Christian duty of supporting those of their Brethren whom the Holy Ghost hath counted faithful, putting them into the work of the Ministry. The aggregate of these free-will offerings for the year, of which reports are given (and the returns are very deficient), exceeds £600—an amount which aforetime would have been thought incredible.

In our Christian schools, the parents no longer think it a favour to the Missionary to send their children for instruction, but they have learnt to value education, and readily pay the appointed fees for the advantages received. In *Bellary*, those payments last year exceeded £28; in *Bangalore*, £32; in *Madras*, £115; and in *Calcutta*, £124. In reference to Calcutta, Dr. Mullens, in his last communication, says:—

"We have resolved, amongst other things, to increase our Institution Fees from four annas to eight, *i.e.*, from sixpence a month to a shilling; and only to-day I have had the pleasure of gathering up 200 rupees as the fees of the present month of March. The value of education is rising all round us; paying schools are flourishing in all directions within Calcutta and its suburbs, and it is a good thing that Missionary Institutions can enjoy the benefit, and thus reduce the expenditure of their benevolent income. Very few of our scholars have left in consequence of the change; and, as we are endeavouring to make the instruction and management of the Institution more efficient, I hope our numbers may even increase. We have commenced the year very fairly with over 400 scholars."

The interests of *Female* education in India, and more especially education among *the higher classes of Hindoo women*, have lately suffered a grievous loss in the decease of Mrs. Mullens, of Calcutta. It is well known that hitherto females of that class have been almost entirely excluded from the influence of the Christian teacher. Their habits of life are those of utter seclusion, and rarely can even a European lady find admission to the *Zenana*. Indeed, until yesterday it was deemed by the learned and wealthier Hindoos disreputable and dangerous that their wives and daughters should receive any education worthy of the name, and, above all, that they should be taught the sacred truths of Christianity. But our late valued friend, by her peculiar qualifications, was able in several instances to overcome these great obstacles; and we cherished the hope that the example once established would be adopted extensively by the higher classes in that city, and that hereafter the *neglected and uninstructed Hindoo lady* would be permitted to enjoy visits of mercy from Christian teachers of her own sex, and, through the blessed truths of the Gospel, be made wise unto salvation.

But our hopes have been suddenly disappointed; just as Mrs. M. was rejoicing in her labours, and extending them widely, she was stricken by a fatal malady, and after a few hours of intense suffering, she died. Were it not that the great Head of the Church, who qualified her for this service, can bestow like endowments on others of her sex, we should mourn over her death as an *irreparable* loss to the Missionary cause. But we trust that her spirit will animate many of our Christian countrywomen to make similar attempts for the instruction of Hindoo ladies; and, should this be realized, we are not without hope that they will find, as Mrs. Mullens found, encouragement beyond their expectation among the secluded inmates of the Zenana.

The Annual Report of the Society, for several years past, has borne testimony to the indispensable necessity of a well trained Native agency for carrying the work of Missions to maturity. Foreigners can never be secured in sufficient numbers thoroughly to evangelize a heathen country; and although in some qualifications they may excel the Native Evangelist, in others they are greatly his inferiors. India, beyond all other countries, from its vast extent and teeming population, requires a large increase of such agents; and we are gratified in adducing the judicious observations on this subject of the Rev. M. A. SHERRING, contained in the last Report of the Mission at *Benares*:—

"It is high time, especially in the older Stations, that Missionaries should occupy the position of superintendents of a number of Churches. Every Mission of fifteen or twenty years' standing has one or more Native labourers, of education, intelligence, and earnest piety, who would do honour to any Christian community in any part of the world. These men have been well tried in subordinate positions, and have shown themselves competent to exercise a higher authority and influence. In a few Missions some of them have been thus promoted, and are either Pastors of Native Churches or head masters of schools; and very few instances have occurred in which they have disappointed the expectations formed respecting them. But the principle should be carried out on a far larger scale than has hitherto been attempted. The work, on which many Missionaries expend a vast amount of time and labour, might be as efficiently and much more satisfactorily performed by the superior class of Native Christians."

In these views generally the Directors heartily concur, and they are thankful that their Brethren throughout India are fully sensible of their truth and importance, and that the number of Native Pastors and Evangelists is yearly increasing.

The *claims* of India on the zeal and benevolence of the British Churches are paramount to those of any other heathen land. More than one hundred and fifty millions of her people are the subjects of our Queen; and, having been deeply wounded and humbled by the power of our arms, we should aim, by every effort of Christian mercy, to heal their sufferings and lift them from their degradation. Every year brings us into closer intercourse and alliance with that vast empire; and the gigantic efforts now in progress for the

social and political improvement of the country, will prove blessings to India and blessings to ourselves, in the measure in which they are sanctified by the influence of that Divine Word which has made our country free, and great, and happy. Now, then, is the moment—the urgent and auspicious moment—when Zion should ascend the mountain top, lift up her voice with strength, and cry aloud to the millions of India, "Behold your God!"

Instructed by these clear intimations of Divine Providence, and painfully convinced of the insufficiency of the entire agency yet in operation for the overthrow of that gigantic idolatry which has for ages been the bane and the curse of the country, the Directors have appropriated fifteen of the twenty-seven Christian labourers sent forth within the last year to India, and they will rejoice to increase that number to such extent as the Great Head of the Church shall provide warm-hearted, faithful Evangelists, qualified for the service.

MADAGASCAR.

The Directors close their Report by offering their warmest congratulations to the friends of the Society, and by inviting their humble and adoring praise to God for the wonderful and blessed change which His providence has wrought in the state and prospects of MADAGASCAR. On the 23rd of August last the Queen, after a reign of tyranny and oppression exceeding thirty years, was called to stand before the Judge of all the earth. Before her death she had nominated her son and only child, Rakotond Radama, as successor to the crown. The young Prince had, however, to encounter a formidable rival in the person of his cousin, Ramboasalama, the willing Minister of the late Queen in all her acts of persecution and cruelty, and the avowed and relentless enemy of the Native Christians. But God preserved his life from the hand of his enemy when it was lifted up against him, and the fallen usurper is now the captive of his lawful sovereign. The prince is greatly beloved by the people, and especially by the Christians, to whom he has often proved a protector at the risk of his own life. His avowed principles and policy, both domestic and foreign, are directly the reverse of those of his late mother; and all who abhor cruelty and wrong, who love liberty and mercy, must unite and pray, "May God preserve the life and uphold the throne of RADAMA II., King of Madagascar."

Nearly five-and-forty years since, the Fathers and Founders of our Society commenced the efforts, which they had long before contemplated, for introducing the Gospel to Madagascar. In the month of March, 1819, Messrs. Bevan and Jones, Agents of the Society, landed in the Island, with a view to permanent labour; but, within a few weeks, the former of these devoted men, and his wife and child, were removed by death; the wife and child of his associate also died; while the solitary survivor was so utterly prostrated by disease, as to be compelled for a season to return to Mauritius.

Undismayed, however, by these calamities, Mr. Jones, who had, in the meantime, been joined by Mr. Griffiths, proceeded, in the autumn of the following year, to Madagascar, and through the kind offices of the British Resident, they were permitted to settle at Antananarivo, the capital, with the entire approval of Radama, the King.

The favourable regard of the King was, doubtless, to a considerable degree, secured by the beneficial arts and customs which the Missionaries, in subordination to the higher objects of their office, introduced and commended to his subjects; but, eventually, multitudes of the people understood and appreciated their ministry, and sought instruction in the great truths of salvation.

Encouraged by the favourable intimations of Divine Providence, the Directors made vigorous efforts to extend their labours, and, from the year 1818 to 1828, they sent to Madagascar *fourteen* labourers, consisting of six ordained Missionaries, two Missionary printers, and six Missionary artisans.

But, at the expiration of eight years from the establishment of the mission, Radama, who had proved its active and faithful friend, died; and he was succeeded by the late Queen, whose reign of cruelty and terror is at length closed.

During the fifteen years of their residence in Madagascar, the Missionaries laboured with unwearied diligence and zeal and the results of these labours must command our admiration. The number of *schools* they established amounted to nearly 100, containing 4000 scholars; more than 10,000 children passed through these schools, to whom were imparted the elements both of useful instruction and religious truth. *Elementary books* were provided for the pupils; and a large proportion of these were distributed among the people, who acquired the art of reading without attendance on the schools. Two *large Congregations* were formed at the capital; and nearly 200 persons, on profession of their faith, were admitted to *Church-fellowship*. *Preaching stations* were established, also, in several towns and villages at a distance from the capital; and many services were held, weekly, at the dwellings of the Native Christians. *Two printing presses*, sent out by the Society, were in constant operation, and beside *School-books* and *Tracts*, printed and put into circulation, a *Dictionary of the language* was prepared and printed in two volumes. But, *above all*, the whole of *the Scriptures of the Old and New Testaments* were *translated, corrected,* and *printed in the native language*—a language which had been first reduced to a written form by the labours of the Missionaries.

Towards the close of 1834, the coercive and persecuting measures of the Queen were brought into full and fatal operation. All Christian instruction was prohibited in the schools—the congregations dispersed—the observance of Christian ordinances strictly prohibited—and even the possession of the Sacred Scriptures was attended with heavy penalties. And, as an aggravation of all other sorrows, the Christians beheld their faithful Missionaries compelled to abandon their much-loved work, and themselves left as sheep without a shepherd in the midst of ravening wolves.

For the fifteen years following the expulsion of the Missionaries, many thousands of the Native Christians suffered poverty and degradation, slavery and death, rather than deny Christ, or relinquish their hope of heaven, founded on His dying love. The Rev. Wm. Ellis, on his visit to Madagascar in the year 1856, collected much authentic information respecting these faithful confessors and heroic martyrs, of which he has given in his interesting volume a concise summary:—

"More than twenty years have passed since the profession of the Christian faith was publicly prohibited in Madagascar, and during this period all available means have been employed, often with subtile ingenuity and great severity, to enforce the prohibition. Death has not only been inflicted, but in the preliminary treatment of the condemned, and in the manner and circumstances of their punishment, it has been an object to augment the agony of their sufferings, and to render the prospect of death most frightfully appalling. The first Christian martyr in Madagascar suffered in 1837, the second in the following year. Three or four years after, *nine* at least were put to death in such a manner, and with such accompanying circumstances, as were intended to involve the supposed criminals in the deepest ignominy. In the year 1846 the sufferings of the people appear to have been great; but the severest persecution to which they were subjected, and in which the greatest number fell, occurred in the year 1849.

"But besides these, multitudes, probably amounting to thousands, and including those of every rank and age, from the unconscious infant who, with its parents, had been sold into slavery, to the venerable sire whose long life had been spent in the service of his country—or from the noble, whose rank and lineage placed him near the throne, to the poor and friendless slave—all had been punished for supposed or acknowledged participation in the reading of the Christian's Book, or the offering of the Christian's prayer. The punishments inflicted had been almost as varied as the condition or the circumstances of the criminal. The Tangena, or ordeal of poison-water, had frequently been administered with fatal effects. Confiscation and seizure had been made of house and land, and of every kind of property belonging to the accused. Multitudes were reduced to slavery;

sold in the public markets, and subjected to all the ordinary miseries resulting from separation from their nearest relatives, frequently with two extra conditions, intended to enhance the bitterness of their cup, viz.—that they should only be sold to those who would engage to make them labour severely and continuously, and that their relatives or friends should not be allowed to redeem them, but that they should be, as it was expressed, 'like weeds of the waste, bowing down their heads till they died.'

"I obtained a detailed and deeply affecting account, written in the native language, with the substance of it also in English, of the trials of the Christians in 1849, the period of the last severe persecution.

"Of the numbers implicated, some idea may be formed from the fact that at one time and at one place, 37 who had explained or preached the Word were reduced to slavery, with their wives and children; 42 who had possessed books were made slaves, and their property seized; 27 who had possessed books, and who had preached, or explained, were made slaves, with their wives and children; 6, with whom it was a second offence, were imprisoned; 2055 had paid one dollar each; 18 had been put to death; 14 hurled from the steep rock; and 4 burnt alive.

"Those who had been appointed to die were treated with the greatest indignity. They were wrapped in old, torn, or dirty mats, and rags were stuffed into their mouths. Seventeen of them had been tied each along a pole, and had been thus carried between two men, bearing the pole on their shoulders, to the place where sentence was to be pronounced. One of their number, being a young female, walked behind the rest. Four of them, being nobles, were not killed in the ordinary way, as there is an aversion to the shedding of the blood of nobles—they were therefore sentenced to be burned. When the sentence was pronounced, some derided, and the condemned were then carried away to the places of execution. The four nobles were burned alive in a place by themselves. Two of them were husband and wife, the latter expecting to become a mother. At the place of execution life was offered them if they would take the required idolatrous oath. Declining to do this, they were bound, and laid on the pile of wood, or placed between split poles, more wood being heaped upon them, and the pile was then kindled. Amidst the smoke and blaze of the burning wood the pangs of maternity were added to those of an agonizing death, and at this awful moment the martyr's child was born. I asked my informants what the executioners or bystanders did with the babe. They answered, 'Thrust it into the flames, where its body was burned with its parents, its spirit to ascend with theirs to God.'

"The remaining fourteen were taken to a place of common execution, whither a number of felons who had been sentenced to death were also taken to be executed together with the Christians. The latter were put to death by being thrown over a steep precipice—the Tarpeian Rock of Antananarivo. Each one was suspended by a cord on or near the edge of the precipice, and there offered life on condition of renouncing Christ and taking the required oaths. Of these there was one, who, though in the prospect of an ignominious, instant, and violent death, spoke with such calm self-possession and humble confidence and hope of the near prospect of glory and immortal blessedness, as very deeply to affect those around him. The young woman who had walked to the place of execution, it was hoped would be induced to recant. With this view she was, according to orders, reserved until the last, and placed in such a position as to see all the others, one after another, hurled over the fatal rock. So far from being intimidated, she requested to follow her friends, when the idol keeper present struck her on the face, and urged her to take the oath and acknowledge the idols. She refused, and begged to share the fate of her friends. The executioner then said, 'She is an idiot, and does not know what she says. Take her away.' She was then taken from the place, and afterwards sent to a distant part of the country."

Although death had not been publicly executed upon the Christians during the later years of the Queen's reign, which is attributed mainly to the influence of her son, yet her unrighteous and cruel laws remained unrepealed, and from the uniform tenor of the letters received from the Native Christians, it is evident that the reign of terror continued to the latest hour of the Queen's life; but her son and successor, while his own life was yet in jeopardy, proclaimed liberty to the captives, and the opening of the prison doors to them that were bound. And if we have heretofore remembered in our prayers "those that were in bonds as bound with them," it behoves us to-day to share in their songs of deliverance. "When the Lord turned again their captivity, then were they like them that dream. Then

was their mouth filled with laughter and their tongue with singing; then said they among the heathen, The Lord hath done great things for them." "Verily," replied the emancipated exiles, "The Lord hath done great things for us, whereof we are glad."

The views and the policy of the new sovereign, in relation to foreigners and their respective governments, are most liberal and enlightened. Hitherto none but natives have been allowed to reside in Madagascar, except by permission of the Government, and these exceptions were very rare, and granted only for a limited period: such were the terms on which the first Missionaries were received by Radama. But now all restrictions on commerce and intercourse with foreigners are abolished—the country and the capital are opened before them—and the King makes known his strong desire to live in peace and amicable intercourse with all nations.

On his accession to the throne, Radama II. communicated these just and enlarged views specially to the Governor of Mauritius, for transmission to the Government of England; and, in consequence, an influential deputation was immediately appointed to visit the capital of Madagascar, with a view to present the congratulations of the Governor to the King, on his accession to the throne, and to assure him of the friendly disposition of the Queen of England and her people. The deputation also conveyed appropriate presents to the new sovereign, as a practical expression of respect and friendship.

In the month of February a despatch from the British Government reached Mauritius, accompanied by an autograph letter of congratulation, from Her Majesty the Queen to Radama II., which were forwarded forthwith by a special messenger to the capital. These documents will afford great satisfaction to the new sovereign, and tend greatly to consolidate his Government.

In accordance with the invitations of the Malagasy Christians, Mr. Le Brun visited the island, and proceeded to the capital, in the month of October. He was accompanied by Andrianado, or, as better known by his English name, David Johns, who was compelled to flee for his life, and take refuge in Mauritius in the year 1836, where he has since laboured as a Christian Teacher among his countrymen in exile.

The report which this intelligent man gives, of what he had heard and seen at Antananarivo, confirms and enlarges all the good tidings previously received:—

"From David Johns," writes Mr. Ellis, "I received much explicit information respecting the Christians, and the encouragement afforded them by the King and some of the high officers. The Commander-in-Chief is very favourable; he has given the Christians a house near his own residence for a chapel; and some of the female members of his family are very sincere Christians. Letters recently received from the capital state that the King has walked at the head of a large procession of Christians, from a palace in the suburbs to his residence in the city, and that, at his request, the Christians sang all the way.

"The statements made personally by the King to David Johns, and the explicit assurances by the Christians in their latest letters, exclude the slightest ground for doubt as to the wishes of the King and the people that Missionaries should come as soon as possible, and that they will be cordially welcomed. In regard to the proceedings of the Native Christians, the King recommended them not to make any change in their modes of worship or organization till Mr. Ellis and the Missionaries came to tell them what to do.

"The Christians are active, energetic, and grateful for their wonderful deliverance, feeling their way in ecclesiastical matters. Their numbers have greatly increased since the accession of the King to the throne. Their desire after books is great—the neophytes for elementary books, the advanced Christians for the entire Bible. They said to David Johns, 'Tell Mr. Ellis we wish he was here to talk with the King; but tell him not to be anxious or afraid on our account: we shall be firm; we cannot be turned from the English, or from the faith and practice taught in the Bible. Tell him not to fear that we shall listen to what the priests say, or encourage them. But tell him we want Missionaries, and printers, and press, speedily; that we shall keep on in our past way till he and the Missionaries come to tell us how to proceed, and how to help the Word of God to grow.'

"The King seems to be walking in the steps of Radama I. as closely as he can. He has ordered schools to be established, as soon as Teachers can be provided, in all the villages in which schools were opened by the late King. He has abolished the ordeal by Tangena.

He has made it a rule that all who appear before him shall do so in European clothes. He has encouraged the study of English to the utmost extent, having made it the diplomatic language of his government. In this respect the people share fully in his preference. As an illustration, I may mention that when Mr. Le Brun began to pray in French, before one of the large congregations on the Lord's Day, the Native Minister stopped him, and requested him to pray in English, as the people liked the English language; and he consequently did so."

The re-opening of Madagascar to the Missionaries of the Cross—an event for which the Church has prayed and waited five-and-twenty years—left the Directors of the London Missionary Society without hesitation as to their course of duty. Eight years since, when the prospect of deliverance for the persecuted Christians and the admission of Christian Teachers appeared to be at hand, upwards of SEVEN THOUSAND POUNDS were raised by the members of the Society to accomplish this object; and, although the sanguine hopes then cherished were for the time disappointed, this fund has been held sacred, and is now, happily, available for the object designed. It appeared, also, to the Directors that their long-tried and beloved friend, the REV. WILLIAM ELLIS, whose visit to Madagascar in 1856 was connected with incalculable advantages, would be *the man* to undertake another visit to the Island, with a view precisely to ascertain facts, which may have great influence on the future progress of the Gospel, and to prepare the way for the introduction of a new body of Christian labourers. Our devoted Brother readily accepted the invitation of the Directors, regarding it as the clear and imperative call of his Divine Master to this new and arduous course of duty.

Mr. Ellis embarked at Southampton, for Madagascar, on the 20th of November, and reached Mauritius in health and safety on the 27th of December. It was foreseen that, in consequence of the unhealthy and perilous climate of the coast during the early months of the year, our friend would be detained in the colony during that season; but it was anticipated that he would possess opportunities for correspondence, both with the King and the Malagasy Christians, and of giving them assurance of the unabated sympathy and affection of their friends in Britain. These expectations have been fully answered; both the Sovereign and the people have rejoiced at the intelligence that he was so near their coast, and have, we trust, ere this, given him a hearty welcome in the city of Antananarivo.

Encouraged, also, not only by the permission, but the urgent wishes of RADAMA, and the importunate requests of the Native Christians, the Directors resolved to use all practicable means to send forth, in the early part of the Spring, a band of Missionaries (not less than six in number), suitably qualified for the different departments of labour demanded by the new circumstances of the Church in Madagascar. In addition to three Brethren directly bearing the Missionary office, it was hoped that other devoted individuals might be found: one, at least, well instructed in surgery and medicine; a second, with qualifications for promoting general and Christian education, by training Native Schoolmasters; and a third, practically acquainted with the art of printing.

The gracious Master whom we serve crowned these efforts with success, and raised up six devoted labourers for these different departments of service. The Rev. Robert Toy and Mrs. Toy; Rev. John Duffus, and Rev. W. E. Cousins; Dr. Alexander Davidson, and Mrs. Davidson; Messrs. John Parrett and C. H. Stagg, embarked for Madagascar a month since; and it may be hoped that, under the guidance and protection of Him whom they seek to honour, they may, by the anniversary of the King's accession, reach their destination. They take with them a printing press and a supply of type; school materials, and other valuable appliances for the recommencement of the Mission. The vessel is also stored with 10,600 copies of the New Testament and portions of the Old, in the Malagasy language, the munificent grant of the British and Foreign Bible Society; and the Committee of the Religious Tract Society have added to her treasures 300 reams of paper to

employ the new press. They have also borne a moiety of the cost of 20,600 volumes of Christian works translated into the vernacular, including James's "Anxious Inquirer," Hall's "Come to Jesus," "The Pilgrim's Progress," and other treatises suited to the present state of the people.

The Directors thankfully acknowledge the munificent Donation of £1000 from a Friend, who, with Christian modesty, withholds his name, towards this re-commencement of the Mission in Madagascar; and they have received also for the same object, from other generous donors, an additional amount, together with dividends, of £820. But these contributions fall short of the outlay incurred, by more than £400; while the expenditure of the Society will be increased by not less than £2000 per annum. They would therefore urge upon the Friends of the Society to express their gratitude to God for his gracious interposition in the re-opening of Madagascar, by such a permanent increase of their liberality as shall meet the urgency of the occasion, and enable the Directors to occupy the wide and newly opened field by an adequate number of devoted labourers.

Who can review the history of the Church in Madagascar without adoring gratitude to God, who granted to his suffering saints, through the prolonged course of their heavy sorrows, grace to glorify His name by their humble confidence and dauntless courage? His strength was made perfect in their weakness; and, when they passed through the deep floods and the devouring flames, His presence was their stay, and His love their song. The more they were oppressed, the more they multiplied; the two hundred believers, with which the persecuting reign of the late Queen commenced, had increased more than tenfold when the persecutor died. The Church in Madagascar supplies an additional chapter to the Book of Martyrs, and affords us delightful and conclusive proof that the truth which our Missionaries teach, is the same Divine truth, and attended by the same Almighty grace, as that which constrained myriads in the primitive age to take joyfully the spoiling of their goods, and to lay down their lives for the sake of the Lord Jesus.

When the fathers and founders of the Mission were driven from their converts, in the infancy of their knowledge and their faith, the exalted Saviour called from among themselves faithful men, taught by His Word and qualified by His Spirit, to become Pastors and Teachers of His Church. These Native Overseers have ministered the word and ordinances of Christ with singular wisdom and fidelity, and have in all things been ensamples to their flocks, in their holy lives, their patient sufferings, and their triumphant deaths. Most truly may we say that the Mission in Madagascar has been God's own Mission; and from its trials and triumphs we may learn what His presence and His power, apart from human agency, can do, when the prosperity of His Church and the honour of His name are involved.

But, while we thankfully acknowledge the faithfulness and loving-kindness of the Lord to our suffering Brethren throughout the last thirty years, and render Him our praise for the prospects of the future, it cannot be superfluous to observe that these prospects, though bright and cheering, are not cloudless. Already, both Popery and Infidelity are there and active; and no opportunity will be lost of misrepresenting and withstanding the Teachers of God's pure truth. Nor should it be forgotten that, in the history of the Church, many who have nobly braved the fury of the storm have lost their vigour and vitality under the sunshine of courtly favour and popular applause. Let us then make the Christians of Madagascar the special subject of our earnest prayer that He, "who holdeth the seven stars in His right hand, and walketh in the midst of the seven golden candlesticks," may preserve their light pure and glorious amidst the superstitions of Antichrist and the darkness of Heathenism.

The CHAIRMAN said:—I am sure that the first note which sounds after that report will be one of praise and thanksgiving to God. A more encouraging report I have never heard.

I have, through the kindness of Dr. Tidman, had an advantage which you, my friends, have not had—the advantage of reading that report in detail; and I can assure you that its details are not a whit less interesting than the summary to which you have just listened. After what we have heard I am sure we shall offer what I may call our thanksgiving for victories; and it will be the desire of every one that our hearts may be lifted up to go forward with fresh courage in our path. We are met together to hear accounts of what God has been doing, of the victories which He has been gaining, of the armies which he has sent forth, and of those who have become not His prisoners but His children. And if there be one thing which we need more than another, it is, I am sure, a grateful heart to acknowledge that it is His hand that has done all that we hear of, and that it is His hand that will do more than we have yet seen; and that figure of celebration of victory reminds me of another celebration of victory of which we have lately heard—a victory carrying with it destruction, desolation, woe; men, through the agency of the devil, rejoicing in their successes over their fellow men and their brothers. How thankful we ought to be that our thanksgiving here is mingled with no bitter cup; that our ground of thanksgiving, even for the slain, is that they have exchanged time for eternity—that they have exchanged a poor suffering body for a glorious immortality. That noble band of men who went forth in weariness, and it may be in fear, we now read of their triumph. We read of the fruits of this victory; we read of harvests being gathered; we hear to day of this part of the world and that being refreshed and enlightened by the glorious Gospel; and surely, then, our hearts must be lifted up to fresh praise and thanksgiving. But this is not all. It is not enough to give thanks; there must be some proof of thankfulness, there must be some reality in our gratitude, there must be something beyond coming here once a year and listening to an encouraging report and encouraging speeches. Our work does not stop here. I believe that we are ourselves, each of us, responsible in the sight of God for being privileged to be fellow-labourers with others in this great work. There is no one here, from the oldest to the very youngest, who cannot co-operate, and co-operate mightily, in this work of spreading the Gospel. "Ask of me," says God, "and I will give thee the heathen for thine inheritance." There is a promise that those who ask shall receive, and I do believe that if the spirit of prayer were poured out on this assembly, and we were all with one mind and heart to besiege the throne of grace with petitions for fresh blessings, we should, at the next anniversary, have a Report still more encouraging, still more rejoicing to all our hearts, than that to which we have just listened. I can conceive nothing more encouraging than one passage in that Report; I refer to what is said about a poor old man in China. Now I know that men are very apt to say that the converts from heathenism are a very different sort of Christians from Christians at home, that they belong to an inferior grade; but I do think that the instance to which I refer is enough to prove the enormous value and importance of a single native, to whatever country he may belong, being gained over to the cause of Christ. Here is a poor old man brought to the knowledge of the truth of the Gospel, and through his instrumentality, I believe, something like seventy or eighty persons have been added to the Church. I wish there were many Christians like that in England; I wish there were many who, after a few years' knowledge of the truth, could say that their testimony had brought in seventy or eighty more; soon then would the kingdoms of this world become the kingdoms of our God. I believe that the fault is in ourselves, in each one of us here. You may remember a very striking passage at the close of our Saviour's last prayer, where He says that He has given glory to His disciples that they might be "made perfect in one." And why? "That the world may believe that Thou hast sent me and hast loved them as Thou hast loved me." I do believe that there is nothing more destructive to the cause of Christ and the spread of His Gospel, than the slightest mark of disunion amongst Christians. I do esteem it a special privilege to be allowed to preside over a meeting which embraces Christians of all denominations—

Christians who, though they have not uniformity, have unity. I trust that that unity will not be a unity in name only, but that there will be a spirit of love to the one centre, which shall exclude from our view any differences in the path by which we may be arriving at that centre. I trust we shall remember, while aiming in different ways at attaining the same common goal, that one crown, one Saviour, awaits all who are tending to that goal. If we had been transferred a few years ago into the midst of the island of Madagascar, during the reign of the Queen, we should not, I believe, have heard much about our differences; we should not then have had much time or disposition to dwell on minute points of difference in our belief, or in our practice. Our object would then have been to get together as closely as possible, to be united to each other by every tie and bond of our common religion; we should have fought spiritually the same fight; we should have suffered together, as being members of the same body; we should have rejoiced in the same hope, and looked forward to the same deliverance. And I cannot help saying that if it is necessary that Christian unity should be developed by adversity, I know not but that in His providence God may see fit to bring us together by the scourge of adversity, if we will not be united amid the blessings of prosperity. It is our own testimony at home that gives life to the message abroad; it is the tone of each one of us at home that gives vitality to those who go forth to heathen lands. It is true we are all one army, but the soldiers who go forth from amongst us go with the same spirit that is in ourselves. Being part of the same army they are imbued with the same spirit, and are under the same discipline that we are. If there is any deficiency in the labourers abroad, it is because there is deficiency in the labourers at home. I do trust that this meeting will have this practical issue—that we shall each and all feel our own responsibility as being met here in the sight of God to hear of His work, and to celebrate His triumphs, and that there will be nothing on our part which will enable the world to say that God has not sent Christ because Christians are not one. The passage to which I have referred should be brought home to us with the greater power, because it comprises almost the last words that the Saviour spoke. If we keep our eyes fixed upon our great Captain we shall not be careful to ascertain the differences between the uniforms of the regiments, but we shall go forth united by the victory, with the consciousness that the victory has already been won by Him, and that He is leading us on to the complete demolition of the kingdom of Satan. Without interposing any longer between you and those speakers who will address you in relation to the work of the Society, I would entreat for the Meeting, and would at the same time entreat for myself, that there may be a spirit which will do honour to the cause of Christ. While we are rejoicing in victory abroad, we must remember that the enemy is even amongst us, that he is amongst us to divide us, that he is amongst us to separate us, that he is amongst us to paralyse every effort in the cause which we desire to promote, and that the only way in which that enemy can be defeated is by our clustering more closely than ever around Him who is "the Author and finisher of our faith."

The Rev. Dr. JAMES CAMPBELL, of Bradford, moved the first resolution, viz.:—

"That the Report, of which an Abstract has been given, be approved and adopted, and that it be forthwith printed and circulated by the Directors. That this Meeting humbly presents its tribute of gratitude and praise to the God of all grace for the measure of success with which He has rewarded the operations of the Society in its various extended fields of labour. It regards with peculiar pleasure the increase of the Mission Churches, and their steady progress in the Christian duty of self-support; the advancement of Scriptural Education in the Mission Schools; and the increased efforts more recently adopted for the mental and moral improvement of Hindoo females of the upper classes. And the Meeting would especially express its thankfulness to the Divine Head of the Church, that he is raising up for the service of the Society an enlarged number of devoted Missionaries from the Christian youth of our country, and from the Churches redeemed by His grace from among the heathen."

He said:—My Lord, a portion of the Christian tribes have met together to-day, as you have reminded us yourself, to celebrate their annual festival. They loyally salute you as their chief. The reverend Orator of the tribe has set before us the work in which we have been

engaged, and the work which we have still to do; we have listened to the words of weight and authority, and of generous charity, which you, our chief, have uttered; we have listened to that statesman-like oration—men call it a Report—which has been delivered, in familiar and eloquent tones which we are all glad to hear, respecting the Mission field of this Society. And now, Sir, I see the tide of Christian emotion rising fast in this assembly, waiting to be combined and conducted as a mighty force to assault the strongholds of Sin and Satan. It is a time when the minstrel of the tribe, some venerable bard, might well take his lyre, and with phrensied ecstacy sweeping his fingers across its strings, might give forth that patriot song which would conduct and combine this unison of Christian hearts into a Divine harmony of Christian effort and sacrifice. I am no minstrel, I cannot utter this eloquent poesy of music. But there is another gift less rare and more potent withal, that a man with a man's heart, with a neighbour's heart, with a Christian's heart, can make an honest pleading for the blessed Saviour whom he loves; and if that honest pleading be but true to the love which was manifested unto men, I am sure it will thrill through the heart of this assembly with more than a minstrel's power, because it will thrill through their hearts with the power of the truth which is itself Divine, and which comes to us with Divine power. The Missionary work has more of Christ and of Christ's spirit in it than any work with which human interests and human efforts are connected. It brings before us more facts of a primitive kind than any other modern story that we read; it brings before us facts which restore and reproduce Christ and His Apostles; it is the time of establishing a new order of things; it is like the beginning of the Gospel, it awakens the heart of the Church to a new consciousness; it shews our own immediate connection with what is passing in other lands; it projects upon the disc of human thought a great reformation, a regeneration of all things. We are assembled for the promotion of this great undertaking. The resolution refers to the success of the work. My memory does not carry me back to the beginning of this work, but it does reverentially and lovingly every day carry me back to some who saw the beginning of it. Perpetual honour to the fathers and founders of this Mission, and incomparably greater honour to that God and Saviour who put such thoughts into their hearts, and who carried their trembling devices to such a glorious issue! O, that faith of those embarked on this modern enterprise! how it sighed in secret prayer! how it gathered together obscure praying companies! how it pondered and mused in holy reverie on that command which it did not see how to obey, "Go into all the world and preach the Gospel to every creature." And when it had brought them together in their narrow chamber, and they had agreed that they should do something to obey their Lord's command, and had agreed as to what they should do, they had few friends to assist them; but the same faith in its deep secret teachings told them that friends should arise. When they began the work they did not know that they would ever find a commencement in those foreign parts. They were quite persuaded of the necessity of beginning it, but they saw how great was the disproportion between any feeble efforts which they could make and the great work to be accomplished. They could not articulately describe themselves what their hope was; but, whilst their understanding could not define their hope, their Christian hearts held it, their faith possessed it, and sent them forth not knowing whither they went. There is not a fact in the modern history of the Church which is fuller of spiritual instruction and example than the very fact to which I am now attempting to recall your memory. It is as true an illustration of faith to the Church in these latter times as Abraham's faith was to the Church in former days. It has waked up the Church to a new sense of spiritual life; it has made the Christian life a true practical working thing. The mechanisms and church systems and formulas dwindled, as you, my Lord, have reminded us to-day they ought to dwindle, to their own place of subordinateness, and Christ was exalted over all. And if we have been encouraged by the commencement, the progress of modern Missions has been equally beneficial to the Church at home. Why, it has done this at least, it has destroyed that cramping description of Christendom which separated Europe from all other parts of the world. The London Missionary Society and other kindred Societies have now sent the Gospel to every country of the earth, and in every country are heard the words, "The earth is the Lord's, and the fulness thereof." It is all Christendom—the world is Christ's. And then this work has vindicated the capacities of the human soul as distinguished from the human mind; it has shown that the soul is capable of being quickened by Divine power, and expanded by Divine love, where the mind is little informed and the understanding little cultivated. Philosophy, with all her boasted wisdom, ought to have discovered this long ago; but it was left for this good Missionary work to demonstrate that the soul has higher objects than those of earth, with its temporary interests and its fragile relationships—that the soul of man is immortal, and of God. And this Society has demonstrated in this latter day what the Apostle had to demonstrate at Athens and at Rome, and what has just as much needed proof as it did then, that the soul of man has relation to

the unseen and eternal, while the intellect, however highly it may be cultivated, has its formal relation to earth and the present temporary system. It has also explained those words of our Saviour to which you, my Lord, have reverentially directed our attention. The types of Christian piety presented in connection with Foreign Missions are, generally speaking, types of a higher mould than those which we have been accustomed to see amongst ourselves. We have learned in the history of Christian Missions how to explain our Lord's words; we have really come to understand them, and to carry our knowledge into the lessons which we give to the children whom we gather round our knee, that the kingdom of heaven must be received by us as little children. The heathen, too, have taught us that Christianity is a practical life,—a lesson which has been imperatively required by the churches at home. Look at the Mission Converts, and see how their piety enters into everything. See how it influences their dress and their company, their acquisition of wealth and their administration of what they have acquired. This Mission field has also called into activity the martyr spirit of Christianity. There has been a constant supply of Missionaries, however many may have fallen in the work. The places of Smith, Williams, Helmore, and others have not been left vacant. There is still the spirit of the martyrs in the Christian Church; and though at home we may see Christianity enfeebled by luxury, in the mission-field we have seen the spirit of primitive Christianity rolling away the reproach which the Church sitting at her ease is apt to bring upon our Divine faith. The Mission work has taught us, too, a great truth which we needed to be taught in this somewhat unearnest and sceptical age—I mean the presence and the power of the Holy Ghost in this world; it has taught us that "the other Comforter" is as truly living on the earth and present with His disciples as was the Comforter who passed into heaven in our nature, and who sent Him to occupy His place. The native Christians of Madagascar would almost seem to have suffered persecution for this very end; to have been brought through this great fire of affliction as God's disciples, scholars of the Spirit of God and of no inferior teacher, to teach people in this sceptical age that they must believe in the existence of spiritual powers, and especially in the existence of that Almighty power that saves men from death and lifts them out of wretchedness and ruin. Well, my Lord, if these be the characteristics of the mission work, if these be its beginnings, and these be some of the lessons and fruits which are bestowed upon us, let us look for a moment or two, as my resolution calls upon us to do, at the success with which that work has been attended. Look at the relation in which we stand to that vast field. The fathers and founders of this Society, in their narrow chamber, felt that there was pressing upon them an innumerable crowd of dark faces, dark not merely by sin, but by stupidity, ignorance, insensibility, and a perverted conscience. The dullness of death was upon them; there was a uniform surface of darkness presented to their eye, but their spiritual sense penetrated the crust, and they saw within this corruption some traces of that Divine life which might be kindled into a new flame. But we can look upon a larger world than that which they knew. They did not know what we do—they had not seen the features of the Mission field. We know some of the principal men by name; we have entered into their houses and formed part of their common society. There is now scarcely a spot in the world which has not been hallowed by some martyr-missionary, or by some convert to Christianity who has sealed his testimony by his death. We are familiar with the various tribes, and, though we may not be able to mention them by name, we can extend to them a brother's sympathy, grasp them with a brother's hand, and feel that they are not only one in heart with us but are actually going along with us in this great cause. And then, is it not a great thing that we have been knocking, if I may so speak, at the gates of the cities of the earth, that we might be allowed to bring the message of salvation? The Apostles, when they went forth, went under the same command; they had indeed special and temporary endowments that they might carry the conquests of the Gospel over a vast surface. But if you can conceive the Apostles to have contemplated the cessation of tongues and of spiritual gifts—and we know that it did take place—what a mysterious feeling must have come upon their spirits as to how their Lord's wishes were to be accomplished, that "all the ends of the world should remember and turn unto Him." We stand at an advantage over even the Apostles, inasmuch as we can see how this command is to be fulfilled, and how this great blessing is to be realised. Nothing has yet to be accomplished in the Mission fields of which there has not been a germ and type already; it only requires the outpouring of the Spirit of God upon them and upon the Church at home, and then the seed which we have scattered will send forth the blade, and then the ear and then the full corn in the ear. It is a great thing for us to be enjoying permanently what the ancient Christians only enjoyed temporarily—it is a great thing to have a perpetual Pentecost. We hear, in the correspondence of this and other Missionary Societies, men of other countries saying, "Men and brethren, what shall we do to be saved?" and we are enabled

to answer, blessed be God, in the tongues wherein they were born, "Believe in the Lord Jesus Christ, and ye shall be saved." And we have had, as we have been repeatedly reminded, our martyrs sealing their testimony of Jesus with their blood; we have had many martyrs whose names are not known even amongst ourselves. I speak in the presence of students and scholarly men, who can in some degree estimate the daily martyrdom of men in solitude and in a strange country, plying their work of daily translation and revision, without any of those comforts and luxuries which lighten such labours under other circumstances, feeling the tide of their life flowing feebly, and yet more feebly, until at length the hand that guides the pen is tremulous, the martyr hears the sound of the approaching footsteps of death, and he is forced from his study to his native air, that it may breathe new life into him; lands in England, like the sainted and venerated Medhurst, to breathe out his martyr spirit: binding thus the two sides of the earth together in a covenant never to be broken, to join heart with heart and hand in hand in this great enterprise, till Christ alone shall reign upon earth. Moreover, we have had domestic martyrs, martyr women, many of whose names have not cropped out into the sight of men, that womanly seclusion resting upon their memory, which characterised so beautifully and so gracefully their life. They have left an impress, however, upon their sex, for whom they laboured, many of whom they lifted out of the mire of spiritual death into the glory of the Christian character. And now we hear that the Church herself is at this moment offering her sons in larger numbers for the missionary work than she has hitherto been accustomed to do. This is one of the most healthy signs in the Christian Church. And as to funds, it does strike me that we are sometimes scarcely just to the Christian Churches of this land with regard to that subject. When all things are going on in the regular way, when there is no special object pressed upon the attention of the people, the funds will sometimes fall rather below the mark; but let there be a conjuncture in God's providence; let there be a claim for a million Testaments; let there be an opening, or a possible opening, in Madagascar, or let there be an opening in China, and I ask, has not the Church of God always been ready, I might say beforehand, with its contributions to meet such demands? We see the native Churches multiplied, new candlesticks being every now and then lighted up by Him who walketh in the midst of the candlesticks. Heathendom does not now appear as dark as it once did. Education is sending its streams of nebulous light through the earth, out of which shall be formed stars to shine in the brightness of the Redeemer's glory. It is a most encouraging fact that a very perceptible portion of our ordinary income for the last year is derived from Mission Stations, swelling as it does the balance this day, and leading us to hope that native contributions will ere long be multiplied ten-fold. They have their special seasons for prayer and revival, in comparison with which our own land seems dry and barren. They are themselves opening new Missions, sending Missionaries to other parts, as in the case of that Missionary who went to Savage Island, and who seems to me to have been honoured by God in even a higher degree than the eunuch of Queen Candace, if indeed he were the founder of the Church in Ethiopia. When that eunuch went forth on his mission, he went as a man of rank, and station, and power, and men bowed down, as it were, before his influence; but here was a man who had nothing to recommend him but his piety, and who has nevertheless founded a Christian Church in Savage Island. I should like, my Lord, to have heard that rude song; I can scarcely trust myself to say what emotions it would have awakened in my breast. There is shortly to be a grand musical festival in this metropolis, and numbers are looking forward to it with deep interest. I would rather have heard that rude song in Savage Island. There is a music deeper than sound—as in Elisha's minstrelsy, lifting his depressed soul into fellowship with the Father of spirits; or pious David's harping, which waked up the echoings of youthful piety in the heart of the hardened Saul; or the song of the persecuted in their mountain retreats, in which voices hoarse with the shout of battle mingle with the pipings of childhood and the broken tremulous utterances of tender women, in one song of liberty. That song, that rude song, in Savage Island, has sent its thrill of Christian melody into all our hearts this morning. And then look at other parts of the Mission field. The West Indies have escaped from pupilage. We have no lamentations over emancipation in those islands; our plantations are not going back into the bush; we are rejoicing as a free peasantry, independent in their natural liberty, and seeking to improve that liberty by contributing to the service of God. South Africa, too, as we have been reminded, has escaped from her pupilage, and has begun to yield abundant fruit to God. As to that other region, where our Brother Helmore breathed out his gentle and heroic spirit, we can see nothing in that vast territory but the fresh grave of the Missionary, and the Missionary's wife, and the Missionary's children. The seed, however, has been sown there, and a Christian Church may yet have its piety enriched and hallowed by the story

of the Missionary stranger and his wife and children, whom ruthless tyranny left to die, unhelped and unheeded. We have sacred places, my Lord, as well as others. We need not raise up any crusade in order to recover them; Christ watches that solitary grave, and by and by He shall cause to spring forth the seed which has been buried, and we may hope to go in with our Lord and reap the harvest for which the martyr prepared. We have heard also of the claims of China. I remember how the venerable persons to whom I have already referred used to pray for the breaking down of the wall of China; I remember how we haunted those shut gates; I remember how our Missionaries stood outside and watched for the opening of those gates; I remember how they thrust their tracts and their messages of love through every chink which they could make. Now the wall of China has been opened, and we have had a large harvest. But what obstructions, and complications, and contingencies are there connected with the Mission work! China seems to need our prayers more now than she did even when her gates were closed. We feel ourselves to be in the hands of Him by whom kings reign, and we are more than ever called upon to pray to Him for guidance. Madagascar, too, although it is again open to us, requires our earnest prayers, even more than in the days of her calamity. Amid our successes we cannot tell how long our Missionaries will be permitted to remain in any of the lands to which they have been sent; we cannot be sure that statecraft will not come in with its protection to paralyse all our energies, and to arrest the fruitfulness of our work—a work in which we are made to feel our feebleness in order that we may place our confidence solely in God. Now that our instrumentality is in some degree powerful, now that progress is being made, we must not put our trust in our work, but in the word of the living God. Every member of this tribe must grasp with one hand his peculiar weapon, and lift the other in earnest prayer, invoking the grace and the help of the God whom we worship. Let us then go on together, bearing forward that flag which has never turned back in the day of battle: and in the hour which is darkest, and our hearts most trembling, let us but see that Banner—Jehovah Nissi, Jehovah my Banner—and our steps shall not return backward until we have cast down the last citadel of sin and Satan, and joined, with a voice faint but rejoicing, in the universal shout of victory:—Alleluia, for the Lord God Omnipotent reigneth!

The Rev. Dr. Thomson, of Edinburgh, in seconding the Resolution, said:—My Lord, I do feel myself to be highly honoured in being permitted to stand on the platform of this world-renowned Society. The names of its sainted founders and of its earlier Missionaries mingle with the memories of my boyhood, while the records of its steady progress and of its later triumphs have gathered towards it much of the interest of my riper years. And that interest has not been diminished, but greatly increased by listening to the elaborate Report which has just been read, and which has carried us in an hour almost round the globe. In addition to what may be regarded as the common staple of Missionary intelligence, let us just think, for a moment, of some of the more outstanding facts which have been made to pass before us. I find, for example, that a multitude of new Stations have been formed during the last twelve months; and that the unprecedented number of twenty-seven Missionaries have been sent out to the Mission field. I find that a great number of Native Churches are becoming self-supporting; in this very circumstance giving proof, not merely of increased numerical force, but of growing life and vigour. I find further, that an increasing number of Mission Churches are sending in contributions to the parent Society, and that the remarkable sum of more than £15,000—a sum equal to the whole income of some of our Scottish Societies—has during the past year found its way into your treasury from this one source alone. I find that the Gospel is making its way like a flowing tide farther into the interior of China, and receiving, in many cases, a welcome unknown in the earlier history of Missions there. I find that Tahiti has not allowed the intrigues of French Jesuits or the wiles of French profligates to rob her of her crown, but that the number of Protestant Church Members is much greater than when France, envious of this prize, sought to blot out this little Eden of your early Missions from the map of the world. And I find above all, that this Society, true to the pledges and the prayers of former years, has entered by the great door and effectual which the hand of God has thrown wide open in Madagascar, and that not one Missionary only, but a whole staff of Missionaries, equipped with a printing-press, and every other apparatus of Christian enterprise, have gone out to follow up the earlier triumphs of the Gospel in that great important island, to sow far and wide the seeds of the Word, and to gather the fruits of those seeds which had been sown long before, and silently nourished by the blood of martyrs. Surely this year, in the history of the London Missionary Society, should receive a white mark. When I look at it with its newly-formed Mission Churches, with its other Churches in all stages of progress,

and with others that are so ripe as to have become independent, and with others still that are swelling, with their gifts, your Mission funds, it reminds me of one of those great trees of which naturalists tell us, which present at the same time, on their branches, fruits in every stage of progress, from the first formation to the full formed and mellow fruit, all of them beautiful in their season. I think the Lord, when he comes up to this tree, will not pronounce on it the terrible malediction, "No man gather fruit from thee for ever," but will rather say, "As in past times thou hast brought forth thirty-fold, thou shalt henceforth produce unto sixty, and even an hundred-fold." I have referred to the earlier history of this Society, and it seems to me that we might gather not a little that is encouraging from glancing back more frequently than we do, upon what we may term, though only in the way of comparison, its "day of small things." I have always understood that its original designation was "The Missionary Society;" for while it was preceded a few years by the Baptist Missionary Society, yet when it first arose it was still like a new thing in the land. But how many new societies has it since helped to stimulate into existence, how many Churches has it inspired with something of its own Missionary zeal, how much has it done to create a Missionary atmosphere! I am very far, indeed, from saying that all the Missionary zeal which has arisen since, has been produced in this way, but I do say that the good which it has accomplished is not simply to be estimated by the number of the Missionaries whom it has sent forth during the last sixty years, but by the Missionary sentiment which it has done so much during the same period to awaken and foster, while its catholic constitution and liberal administration have created a genial atmosphere in which the best spirits of the age have always delighted the most to refresh themselves. Oh, what a high delight would it be to the founders of this Society, could they arise from their graves, or rather look down from their thrones, and see the numerous societies aiming at the same ends and doing the same work, that have come into existence since. To show what progress has been made in Scotland within a period much less than that which has elapsed since this Society was founded, I may mention that there are men, not very old, who are able to remember when one large section of the United Church, to which I belong, gravely spent many hours in their synod, in discussing whether they might prudently undertake the support of one foreign Missionary. And now our synod is with ease maintaining seventy such labourers, with an annual increase to its Mission staff and with resources remaining behind that are very far indeed from being exhausted. A few years since we commenced a flourishing Mission to India. This year we have entered upon one to China, and I pray God that, as with your great Society, the only change we shall know may be one of progress. But, returning to the early history of this Society and of modern Christian Missions as connected with it, I have heard it stated that when that excellent magazine, "The Evangelical," was still in the season of its honoured youth, its editor engaged to devote one page to Missionary intelligence, adding, however, with a degree of caution worthy of a Scotchman, that he would only supply the matter when it was supplied to him; and that, not unfrequently, this matter could not be found, and that the editor, driven to his wit's end, was obliged to fill up the vacant page with anecdotes, racy extracts from old divines, and by those other expedients which are known to the editorial staff. What a different state of things now, when every Society and Church has its Missionary Chronicle, when the difficulty with editors, as my excellent friend Dr. Tidman can tell us, is not to find matter for the space, but space for the matter; and when a distinct periodical has been found necessary in order to present a monthly and very condensed digest of the Missionary intelligence of the whole world! A fact like this presents us with an interesting means of measuring Missionary progress; but there is another which tells us how very much the sentiments of the British public generally have, within the last half century, been revolutionized for the better on the whole subject of Christian Missions. Go back in imagination to the time when Fuller and Pearce had recently planned, along with Carey, the Serampore Mission, and Carey and his associates had for some time been at their work in India. Had you gone into the British Senate at that period, on some night when India was the subject, you might have heard some honourable member doing his best to raise a laugh at the idea of a shoemaker, such as Carey had been, sitting down and planning to himself the conversion of India; and you would have found that it required all the eloquence and the moral power of Wilberforce to rebuke the superficial sneerers, in that noble saying, that to his mind there was something even more sublime in the thought of a good and earnest man sitting down and planning measures for the conversion of India than in blind Milton sitting in his study and planning his "Paradise Lost." I remembered this fact when not many years since I met one of your own presidents, Sir Culling Eardley, coming out from the House of Commons with Dr. Livingstone on his arm, and learned from Sir Culling that he had been introducing that remarkable man to some of the chief statesmen of the day, who, I have no

doubt, felt themselves as much honoured by grasping the hand of the great Missionary and Missionary traveller, as he did by grasping theirs. The cause, then, is advancing, notwithstanding the many obstructions and discouragements which occasionally arise to try our faith. But I confess that, in looking at your Treasurer's statement, I should have liked it to record a much longer figure. Has not the time come, when in this emporium of the world, and in this age of Christian millionaires, in this great city where is the pulsing heart of our humanity, multitudes of men should be found undertaking the entire support of missionaries? I should like to see a collector's book, not simply with a column marking how many pounds a man would give, but how many Missionaries he would undertake to support. It must come to this some day, and why should it not come to this now? The hour is coming, and now is, when Christians universally must begin to give for the extension of the Gospel, and for the true regeneration and happiness of our world, up to the extent of self-denial. Your Lordship can no doubt call to mind a memorable passage in history, that of ancient Rome, when the enemy was approaching to its very gates, and when its brave senate, undaunted by the momentary triumph of its adversaries, resolved on the conquest of the world. Now we have had Oxford essayists and reviewers, who have been attacking Christianity in its very citadel in this country, and seeking to undermine whatever is most sure and stable in our Christian evidences, and to rob us of whatever is most sacred and precious in our Christian doctrines. I confess I am not at all disposed to speak of these essayists generally as first-rate intellects. Five out of the seven, I should rather be inclined to describe as a sort of intellectual valets, who are content to wear the cast-off clothes of their German masters. But I say, let us adopt the policy of Rome of old, and while not yielding one inch of ground, or one iota of truth to these dishonourable assailants, set ourselves to the conquest of all the earth for Christ, and by the moral miracles which our religion is constantly producing in our Mission fields, be ever adding new and shining pages to the volume of our Christian evidences; for, as an admirable clergyman, who really adorns the Church to which these essayists belong, has finely said, "One of the strongest arguments for Christianity is Christendom." It would be well for us all, the ministers of the Gospel as well as others, were we frequently to go to our Bibles for the simple purpose of rectifying our judgments on this whole subject. When I look up to heaven in the light of the Bible, I find that that is a great Missionary country. I find that, whenever the intelligence of the conversion of a sinner is carried up to that blessed world, there is joy among the angels of God over the one sinner that has repented. It seems to me, therefore, that if an un-missionary heart should be carried up to heaven—supposing, indeed, that were a possible thing—it would find it to be a most uncongenial place for it. And, then, when I look into prophecy, I meet with marvellous predictions on this subject. I find it declared by the greatest and most evangelical prophet, that while suns and systems are to disappear, while all material things are to vanish away, the Church of God is to be the great memorial and monument of the Divine character through everlasting ages; that when the Gospel has been universally propagated, and men brought universally to bow to Christ, there will be a grand chorus of all God's creatures; the mountains and the valleys will break forth into singing, all the trees of the fields will clap their hands, and redeemed men and happy angels will take up the higher notes of praise; "for it shall be to the Lord for a name and for an everlasting sign that shall not be cut off."

The Rev. R. D. Wilson moved the second Resolution, viz.:—

"That this Meeting feels constrained to record its deep and grateful sense of the Divine mercy in the re-opening of Madagascar to the labours of Christian Missionaries; in the wonderful preservation and increase of the Native Churches during their severe and prolonged persecution; in the accession to the throne of a sovereign with views of civil and religious freedom, alike liberal, benevolent, and just. And the Meeting would earnestly invoke the prayers of God's people on behalf of the King, the Native Churches with their Pastors, and the band of Christian Missionaries sent forth by the Society to aid in the extension of the Kingdom of Christ throughout the island."

He said:—My Lord, I can honestly say that I have felt this morning the importance of these annual gatherings in relation to the work in which we are engaged. We do sometimes sit at our homes and brood over those difficulties which beset the path of Christ's Church, until we almost begin to feel that the work of God is so hindered and hampered by manifold antagonisms that advancement is well-nigh impossible. But when we come together thus, it is altogether otherwise. We then turn past successes into prophecies of future and complete triumphs. True, lights and shadows flicker over the great world's harvest-field; we have the night, and we also have the morning; but, as we are reminded in the Report, the Lord's great work never for one solitary moment makes a backward step, but through every hour, through every day, through every year, through every century, it

is resolutely and invariably advancing towards its final and complete accomplishment. We are made to feel that the Word of God, which liveth and abideth for ever, is always doing God's great work, drawing the Church's heart into deeper and more abiding sympathy with Himself, belting this world round with living altars, where we find the graces of the Spirit and the loving heart of Him who ever liveth to make intercession for us. We have been told this morning, in language unmistakeable, that there is no hour so still that God's work is not moving, no night so dark that it does not advance, no winter so chilling that it does not quicken and expand. At home and abroad the cry waxes stronger and stronger upon our ears, that God's great work is hastening on with an ever accelerating rapidity to the glorious goal that lies before us, and that ere long the fact of redemption's great achievement will be announced in the declaration, "The kingdoms of this world have become the kingdoms of our God, and of His Christ." In listening to that grand chapter in the world's martyrology relating to Madagascar, what bosom did not thrill, what heart did not bleed! It reminds one of the 11th chapter of the Epistle to the Hebrews, so close has been the resemblance of the sufferings of God's people in that island to the sufferings of God's people in the olden times. Moreover, the very words in which those sufferings have been narrated to us seemed to throb as do the words which come from the mighty intellect of Paul, and to breathe all the inextinguishable passion of his great loving heart. We often feel, as we read of the triumphs of Christianity in these days, as if there were something wanting to link them on to the triumphs of God's Church in its infant state. There is a glory lying about the olden history which we have strangely missed for many centuries in the new. We have seen here and there men who have been brought by the Spirit of God out of darkness into marvellous light; but the grand struggle, the unbroken patience, the martyr heroism, has not been called forth of late as it was then. Here, however, in this island of Madagascar, the old glory comes up with a fresh and a celestial splendour. We are made to feel that wherever men plant their foot on the Rock of Ages, there the anchor of the soul enters into the stormless quiet that reigns within the veil; we are made to feel that still the old martyr spirit breathes in the Church's heart, lives entempled in the Church's soul, and that men are still willing to lay down their lives for Him who died in order that they might have eternal life. There is something touching, not simply in the fact that men, with their strong, stern resolve—men whose hearts and souls have been baptized from above, have gone in lofty triumph to the stake where they were called to suffer, but that women—trembling, compassionate, sensitive, timid women—torn away from their own loved households, separated from their beloved children, have been content to pine away in prison, to be made a gazing-stock in the market-place, to suffer a long and lonely exile, and still to hold fast firmly and resolutely their faith in the Lord Jesus Christ—this is still more marvellous. Moreover, do we not read in the martyrology of Madagascar many of those grand old promises in a new light, lightened up by the martyr flame in which they suffered, some of them which we had thought had little relation to our own life? Here reads one:—"Fear not, I am with thee; be not dismayed, I am thy God. When thou passest through the fires they shall not kindle upon thee; and through the waters they shall not overflow thee." There, amid all the efforts of men bent upon the destruction of God's people and of God's cause, the infinite Father has watched over them with all the tenderness of His compassion; there by the altar flames of that city He has stood at the side of the martyrs and said, "The smoking flax I will not quench." He has nerved them for the struggle, He has armed them amid their accumulated dangers, He has strengthened them amid the death which they have been called to suffer. And not only do we delight to treasure their memories, their words, and their names, but we feel that our God has gotten to Himself a new and great glory in the patient suffering and the lofty triumph of our brethren in that island. Let us, then, my brethren, feel also that the whole history of the Church is but the fulfilment of God's promise. That history as it developes itself shows with what stern resolution Omnipotence holds by every promise which it has uttered. Of olden times it was said by God, "Ask of me and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession;" and, as if that promise had been ringing in His ear, Jesus, when He offered up His last prayer, said, "I pray not for these alone, but for them also who shall believe on me through their word." Ever since that promise was uttered it has been moving quietly into accomplishment; ever since that prayer was breathed it has been advancing with accelerated rapidity; and these martyr agonies, and these martyr triumphs—the grand accumulating results of Missionary labour everywhere, make us feel that the day is coming apace when it shall be said that the kingdoms of this world have become the kingdoms of our God, and of His Christ. It is very easy for learned men, men of keen intellect, men whose minds float over the whole range of literature, to construct arguments in favour of Christianity, and to show, by intellectual

logical processes, that if men are determined to deny this, they must be content to deny a good deal more; but when we can point to these achievements, when we can show these accumulated results, may we not stand before them as did our Master of old, and say, "Believe me for the very works' sake?" Where are works like these? Search the literature of the world, and you will find nothing comparable to them. How can we possibly account for them, except in the simple way that God's Word teaches us to account for them—that "This is the Lord's doing, and it is marvellous in our eyes?" Do we not feel, in that chapter about Madagascar, that the old *Te Deum* comes this morning with a deeper and more musical murmuring upon our ears? "The noble army of martyrs praise Thee." Did we not feel, as these Missionary successes were recited by our Secretary, with such deep feeling as brought the whole people gathered here into the deepest sympathy with his own heart in the matter; did we not feel that the voice of the Eternal is waxing louder and yet louder amongst the many peoples of the world, speaking with its invincible authority, and "saying to the north, give up, and to the south, keep not back, bring my sons from far, and my daughters from the ends of the earth." Do we not feel that in all these gathered honours of the Church He who looks in His love upon those who are bearing the heat and burden of the day catches a diviner note and feels a deeper joy than it is possible for us to know? Do we not remember that He is sitting there, "The head over all things to His Church," waiting until He shall see of the travail of His soul and be abundantly satisfied, and that He is telling us, in these repeated successes, that the day is hastening on when all peoples, and nations, and kindreds, and tribes, shall be named by His name, and shall be enlisted in His service? Let us, then, beloved Christian friends, ere we part from each other this morning, lay our hands with a new feeling of sacredness upon the symbol of our faith, and, looking out upon the world with all its antagonisms, feeling it may be sometimes most lonely, as he did who uttered these words, yet looking up to that God, who hath declared that He will never leave and never forsake us, let us anew lay our hands upon the Cross and say, "God forbid that I should glory, save in the Cross of our Lord and Saviour Jesus Christ." Amid all the wrecks of passing things, that Cross is winning to itself diviner glory still; and when all antagonisms have been hushed and swept away, it will gather around it the acclaim of every regenerated heart, and the song shall go up to Him who hung thereon, "Unto Him who loved us and washed us in His own blood, be glory and honour, dominion and power for ever and for ever. Amen."

The Rev. J. P. Chown, of Bradford, in seconding the Resolution, said:—I was sitting on this platform, my Lord, at our own meeting, that of the Baptist Missionary Society, a fortnight since, listening to statements and appeals such as are ordinarily addressed to us on these occasions, when the thought rose up in my mind, Now, how ought we to feel as Christians at these annual gatherings, in the state of things relating to the Saviour's cause and the state of the world they reveal to us? and it seemed to me as though there were three thoughts it ought to awaken within us, under the influence of which we should speak, and give, and pray, and labour. The first is, compassion for the woes and sufferings of humanity that still remain in the world; the next, thanksgiving for the position in which we are placed, the means we may make use of, and the blessing that has already been granted; and the next should be confident assurance, under anticipation of the Saviour's ultimate and universal triumph. First, if we feel aright, there must surely be sorrow and compassion for so much of the world as is yet lying in heathen darkness. There is Europe with millions who, while nominally Christian, are as destitute of the power of the Gospel as the veriest heathen prostrate before their idol gods. There is Africa, over so vast a portion of which, with all that has been done, such gross darkness still broods. There is India, with its boundless territories and countless millions, that, with all the labour expended upon it, has yet to be won for Christ. There is China, with one-third of the world's population shut up within its walls. Think of these and other regions, compared with which our little island home is little more than a cottage and its people but as a family; and what concern, surely, it should awaken, what zeal it should call forth! and especially as in the Gospel we have that which is the only power to fathom the depth of their necessities, and give them the blessing without which they must be poor and wretched, whatever they have. They may have their systems of philosophy, hoary with age and bright with the halo of glory that has gathered around them, but these cannot satisfy their need. They may have this world's wealth in "barbaric pomp," and supply all the earth besides with their fruits and gems, but their physical grandeur only makes their moral degradation all the more striking and appalling. These things cannot bless them. They have their systems of religion, so called—Hindooism with all its craft and learning; Mohammedanism, with all its worldly power and promised sensuality; Roman Catholicism, with all its forms and show; but these only deceive the faith, and mock the hopes, and destroy the souls of all

that trust in them. They have the crescent and the crucifix, the heathen temple and the shaster; but they have not the Gospel, which alone can pour light upon their darkness, and which has been entrusted to us that we may give it to them. And—

"Shall we, whose souls are lighted
With wisdom from on high—
Shall we to men benighted
The lamp of life deny?
Salvation! O salvation!
The joyful sound proclaim,
Till each remotest nation
Has learnt Messiah's name."

And this brings us to the second thought that springs out of this, like morning light out of the darkness; and that is, thankfulness that the Divine remedy has been provided, and that we may make it known to all the earth. We may be thankful for what it has already done. We were told, I remember, at the meeting I have just referred to, by one most justly honoured among yourselves and wherever his name is known, Dr. Vaughan, in an address weighty and rich with Christian philosophy and thought, of what the Gospel has already done for man, and how, contrasting all that was known either of the earth or heaven when it was revealed, it had increased our knowledge till it had already given us "a new heaven and a new earth." And if this is true of any part of the world, how pre-eminently true is it of our own land! We talk of its greatness and sing of its power, and rejoice in its distinctions and privileges, and well we may; but we must not forget that it is from the Gospel they spring. They are the branches laden with their blessed fruit, spreading far and wide, but there is the trunk out of which they all grow and from which their life is drawn. They are the stones that make the temple, but there is the Deity that dwelleth within, whose glory beams from every portal, and the river whose salvation flows from under its threshold to fill the world; "and everything shall live whither the river cometh." It is the isle that, more than any spot of earth, has received the Divine favour, because it is the Patmos isle, on which stand the golden candlesticks of that Christianity which is to shed its light abroad, and reveal the Saviour's presence and glory to all mankind. They tell us, indeed, that this island is like a ship anchored by the shores of Europe—take this idea—and manned with her noble crew, and freighted with her precious cargo of salvation for all mankind; she shall send out her boats and barques of various build, of which she has a glorious fleet around her, "Mayflowers," "John Williamses," and other such, to sail over every sea and bear her treasure to every land; and as these vessels are ever sailing from her and bounding over the billows, the song of the crews shall be,

"Waft, waft, ye winds the story,
And you, ye waters, roll,
Till, like a sea of glory,
It spreads from pole to pole,
Till o'er our ransomed nature,
The Lamb for sinners slain,
Redeemer, King, Creator,
In bliss returns to reign."

And surely we ought to be thankful for the privilege and honour thus put upon us, that we are chosen of God to make it known. I sometimes think it would have been a privilege to have been a trumpeter in the days of the old Jewish jubilee—to have sounded out the joyous silvery peal that should have gone through the land with the morning sunbeams, to proclaim liberty to the captive, and joy and gladness to all; still more to have been one of the old Hebrew prophets, to have gone forth with the power of the Spirit of God dwelling within us, and declaring God's words out of our lips; still more to have been one of the glorious band of Apostles who went forth with Pentecostal fire upon their heads, and power in their hearts. But we have a mission nobler far than theirs—to proclaim a jubilee such as ancient Israel never knew; to tell of a salvation of whose glory the very prophets themselves, perhaps, could never adequately conceive, and to do this in the promised richness and plentitude of the Spirit's power, such as the cloven tongues themselves could never symbolize. And there is glorious cause for thankfulness, not only that we have the privilege, but for all the facilities God has provided, and the abundant encouragement He has given us for the use of them. Look back to our forefathers, and what would they not have given for such advantages and prospects as are opened up in every direction before us. What faith they needed, and what difficulties they had to grapple with. What faith was that in which they went forth amid the jealousy, or unbelief, or scorn of those they left behind, with that Divine thought burning within them as though a live coal from the altar had fallen into their bosoms and set their souls on fire with heavenly love and zeal! What faith was that in which they went down into the deep dark mine of heathenism, and wrought in gloom and danger,

till now we see how they have brought from it, as an earnest of what shall be, some of the brightest gems that beam from the diadem upon the brow of Immanuel Himself! It was thus that they entered upon their work, compared with which, ours, in the present day, is scarcely to be called work at all; they stormed the citadel, we have only to go in and dwell where they fought and died. They were as the pilgrim fathers who founded the empire, in whose privileges we rejoice as we worship in the temples they have reared for us. Let us be thankful for all the blessings of the harvest rising up in every part of the world; that they have sown seed that we may reap; even if we had no results to point to, our duty would still be the same; but we have them, and glorious results too, as we can point to the Word of God translated into almost every language spoken amongst men; can point to the myriads that are snatched from heathen darkness to Gospel light, to say nothing of those that have gone up before the throne; and this is only the dawn of the day whose glory is to fill the earth, the first drops of the Divine shower that shall be poured out till the glory of the Lord shall cover the earth, and all flesh shall see it together. And this brings us to the third thought, of the confidence and zeal with which we should give ourselves afresh to the work, in the assurance and anticipation of the Saviour's ultimate triumph. True, we may be honoured sometimes with the abuse of those whom our Gospel disturbs in their deeds of cruelty, into whose dark den it flashes the light of that holiness and condemnation they cannot bear, so that they are ready to say, with some of a kindred soul of old, "What have we to do with Thee, thou Jesus of Nazareth; art thou come to torment us before our time?" and yet are compelled to acknowledge the Divine glory of Him from whose presence they flee. True, the shrine-makers of Ephesus may rise up and shout out the praises of their Diana when they feel their craft is in danger, and may seek to hinder the spread of that Gospel which threatens the destruction of the system upon which they have thriven. True, we may have to tell yet in the future, as we have in the past, of our martyrs, but their blood shall be the seed of new generations, that shall give us a host to take up the battle for every single soldier that has thus fallen. And even from these things we gather encouragement; but we have more than this to urge us onward; we have the Divine command as truly from our Saviour's lips as though He had come into our midst to give us it this morning—and that ought to be surely none the less binding, that it has been eighteen hundred years upon record; not only that, but we have the wailing cry of the millions in heathen lands asking for that help we alone can give; and as it comes wafted upon every breeze, and borne upon every billow, and as it comes from those who are of the same flesh and blood as ourselves, surely this should stimulate us to action and arouse us to zeal; not only that, but there is the great cloud of witnesses by whom we are encompassed, of those who have gone before, some of whom have lived and laboured and died in the same good work, whom we may suppose to be bending from their starry thrones to cheer us onward. And not only that, but we look on to those glorious scenes we are taught to pray for, and we know the result is as certain as it is beneficent and sublime. Whatever may be the force and power leagued against the glorious cause, and however apparently weak and unlikely our instrumentality, it is the cause of Him who uses the weak things of the world to confound the mighty, and things that are not to bring to nought things that are; and all opposition must fall, as surely as the towers of old Jericho fell before the rams' horns of ancient Israel; as surely as "proud Dagon" fell before the ark of the Lord; as surely as all the hosts of Midian fled before Gideon and his three hundred men with their lamps and pitchers; as surely as the Philistine giant fell before the sling of the Hebrew shepherd-boy; so surely shall all the forces we have to meet, and all the opposition arrayed against us, fall before the preaching of "the glorious Gospel of the blessed God." Let our hearts and eyes then be up to God alone, trusting in His might and desiring His glory as the great end to be sought after, and then we shall be made strong for the work, whatever it is. It was this that inspired Moses of old when he went forth at the head of the liberated bondslaves, to lead them to the Promised Land, this that animated the spirit even of our Lord Himself, as, for the joy that was set before Him, He endured the cross and despised the shame; so shall we be strengthened for our labour, and may rejoice in its glorious privilege wherever we are found, and the pleasure of the Lord shall prosper in our hand.

The Resolution was then put and carried.

The CHAIRMAN:—The resolution having already been approved of by the Meeting, I will now call upon Dr. Tidman to make a short statement relative to India.

DR. TIDMAN:—The Chairman of the Board of Directors is very anxious that the assembled friends, the supporters of the Society, should hear something about India. I regret

much that want of time did not allow me to read the Report fully; but, looking to the general interest of the Meeting, I passed over that part. However, we have a Missionary brother here from India, who is about to speak, and I am quite sure that he will supply, from his own information, the deficiency much better than it could now be done by any written statement. There is but one resolution more, which will be moved by the Rev. W. Cuthbertson and seconded by the Rev. W. H. Hill, who is not only a Missionary from India, but the son of a Missionary, and, as it regards the place of his birth, an Indian himself:—

The Rev. W. Cuthbertson:—My Lord and Christian friends, the resolution I have been asked to move reads thus:—

"That Sir Culling Eardley Eardley, Bart., be the Treasurer; that the Rev. Dr. Tidman be the Foreign Secretary, and the Rev. Ebenezer Prout be the Home Secretary, for the ensuing year; that the Directors who are eligible be re-appointed, and that the gentlemen whose names have been transmitted by their respective Auxiliaries, and approved by the aggregate meeting of Delegates, be chosen to fill up the places of those who retire, and that the Directors have power to fill up any vacancies that may occur."

The only claim that I have, entitling me for a moment to appear before you on this platform is, that for some two years I have been honoured with holding an official relationship to this great and important Society. I had the honour to be asked by the Directors of this Society to succeed the venerable Dr. Ross, of Sydney, as their agent, conducting the business between them and their agents and Missionaries in the South Seas. And this morning the little time that I shall occupy your attention will be almost entirely devoted to the operations of your South Sea Missions. But before proceeding to tell you something of the work going on in these Missions, I hope to speak to you a little as the pastor of an Australian Church, and endeavour to tell you what we are doing in Australia for the Missionary cause. In that land, the Missionary cause is comparatively in its infancy. We are struggling Churches; yet I believe that there is no cause, with the exception, perhaps, of that which is intimately allied with it—the Bible Society—there is no cause that so thoroughly and universally has the confidence, or can command the liberality of the inhabitants of Australia as this cause of the London Missionary Society: and the support which we have received there has extended to all sections of the Church of Christ. I feel that—God having placed us in that land—that our Heavenly Father has not opened up, in the wonderful manner He has done, that wonderful colony of Australia merely that it may be peopled with Anglo-Saxons, with the children of Britain—though it may not always be an English colony, the descendants of Englishmen will have the power there for years and for genera tions to come; but we have been placed there for no selfish purposes—we have been placed there, not merely to build up a great nation (though, God helping us, we will do that), but we have been placed there chiefly to form Missionary stations for China and the South Seas. We are trying to raise up the colony to a sense of its own responsibility, and its glorious destination; and we have already, in a humble way, begun to work it out. For example, in one of the colonies, Tasmania, the brethren there have determined to found a college—perhaps, however, that may be considered too presumptuous a title; but let us call it an academy—which will have for its end the education of those dear children—not merely the orphan children—of the Missionaries engaged in the South Seas. I thank Dr. Campbell for what he has said in reference to the wives and children of Missionaries. No one will deprecate the Christian heroism of those noble men, who have gone forth from time to time from this country to the Missionary work; but I venture to say that, great as that heroism has been, it is not to be compared with the suffering heroism of the wives of our Missionaries. The Brethren in Tasmania are about to institute this establishment, where the children may be sent up from the South Sea islands—children who can never be enfolded in a father's arms, who may never be blessed with a parent's love. We want a half-way house, as it were, where friends will be able, from time to time, to visit them; or, at all events, within visiting distance if anything serious should happen. We are struggling to do our own Missionary work in our own country; we are trying to establish a Church there, and to make an aggressive movement there; and we believe that, before many years elapse, we shall be working in perfect co-operation and in perfect harmony with the Directors of this Society—not taking the work out of their hands, but that we shall be able to maintain and support the South Sea Missions. The time has not yet come for this. I should be sorry to see that Mission as yet entirely dependent upon Australian contributions. We are not strong enough—and in a new country it would not be well to be independent—we want the aid of the Directors and the Secretary we have here. We do not mean "cutting the painter;" we wish still to be joined to you as a Society, but we will come to you in a little time and supply you with the men and the means. China has

occupied a large portion of the Report, and has been brought prominently before you. We, in Australia, believe we have an important work to do there; and we believe that the most powerful aggression that will be made upon the superstition, the false philosophy, and false religion of the Chinese, will be made in Australia. That may seem strange at a first glance, but so great is the attraction of our gold-fields, and so near are we to China, with its teeming population, that already our politicians are beginning to fear that the colony may be flooded by them, and some among the number have been attempting to stop their entrance amongst us; but the Christian Church desire to see a wise and moderate immigration of them amongst us; and, when they come to us, we treat them as strangers coming to our doors; and then our kindly feelings towards them, and feelings of gratitude on their part, will induce them to hear the Word; and I trust, when they return to their native country, they will go away with something much more precious than fine gold; and in this way, we, in Australia, shall be the first Missionaries to China. This is not a mere fanciful anticipation, for we are already witnessing its fruit. Some time ago I was introduced to a Chinese merchant in Sydney, who had just arrived. He told me he was a Christian man, and from conversing with him subsequently, time after time, I soon found that his statement was true. He made an application to be admitted a member of my own Church, and, after the proper preliminaries had been taken, we received him as a member of that Church. He maintains a noble Christian bearing; and what is more, in my own Church, and in the schoolroom attached, several times have I seen him addressing assemblies of Chinese upon the Gospel of Christ. You have heard of the song listened to by Mr. Lawes, in Savage Island—I have heard these people singing the praises of Jesus Christ. We have given them the Bible in their own tongue—we have sent it to the gold-fields where they are labouring; Lu Aka, the Chinese to whom I have referred, goes amongst them as a Christian teacher. I have heard them sing the praises of Christ; and though last night I heard the Swedish Nightingale singing those beautiful words, "Come unto me," I was not one tithe so much impressed with the melody from her lips as when I heard the children of the land of Sinim trying to sing the praises of Him who will yet be Sinim's Lord. I will now venture to speak of the working of the Missions in the South Seas—I go at once to Tahiti. And there is still something that must come before your notice—something that will yet have to be seriously considered with all the wisdom that can be found in the direction of this Society. You may depend upon it, that the battle you will have to fight with Roman Catholicism will not be in this land, where Protestantism has the power (and with God's help England will ever be Protestant), the battle will be fought in your colonies, in the South Seas, in India, in China, and in your great colony of Canada. I have talked, not merely with the Missionaries themselves, but with the ablest politicians in the colonies; I have conversed with teachers, with captains of ships trading from island to island in the South Seas, and they are all agreed that the state policy of France goes hand in hand with Rome, and that they are determined to chase you from island to island, till every one of them is their own. What is the evidence of this?—look what is done in Tahiti. Look at New Caledonia—in one of the largest of these islands, in the key, in fact, to almost all the islands of Fiji and Polynesia, the French have got the wedge in, and they are determined to keep it there. There is about being formed a new India steam route, in connection with the French Government. The Emperor of the French is largely subsidising it, and making every steamboat take out so many Missionaries free. A certain number of Roman Catholic clergymen get free passage, and all others are taken at half fares. When that system is in operation, we shall find that India, China, and the South Seas will be flooded with Roman Catholic priests, and Catholic Sisters of Mercy. Now, I say this for the purpose of stimulating you, not for the purpose of casting any censure upon them; I only wish you would go and do likewise. It is delightful to think that Tahiti, one of the earliest of our fields of labour, still stands true to the Gospel of Christ. I believe that partly through the geniality, as it were, of the representatives of French policy, there is some measure of liberty there, though not a full measure, but I believe the time is not far distant, when, if you are wise enough to face this policy at present, we may have full and perfect freedom on that beautiful island. And well may your Report allude to the Navigator's Islands—to Samoa. Looking at all that has been done there, it is just what Dr. Campbell would have wished should be done. We say, where are the triumphs of pretended philosophers—where your writers of essays and reviews? Here are our essays and reviews. Can you write us a book like this; can you write anything like what our Missionaries have written? They have written in distant islands of hundreds of thousands of men and women brought out of darkness into the bright light of Christianity, to sit in their right minds at the feet of Jesus. I will not call them *our* "essays and reviews," I would wish to correct the phrase, for this has ever struck me as I came within the contagious influence of these Missionary spheres.

When I have looked at the men who have gone, and know for a fact what has been done in these islands, I feel that if anything could be a proof that the saving Spirit of God is still in the Church, we find the proof there, for it is written as clearly as in the Saviour's prayer itself, "Thine is the power." The Navigator's Islands are wonderful places. The Missionaries you have sent there have been most capable men, and in the presence of one of them it will not become me to say much; but I believe their policy is one that in every case should be followed. One great element of success is, that no Missionary shall be allowed to touch that which is merely worldly. I know that sometimes there will come a seeming necessity to put the hand to traffic, and sometimes good men will think themselves compelled to it by that necessity, but our Brethren of Samoa have stood clear of it all, and that is why they retain so high an influence in the vineyard of the Lord. Look at Aneiteum, Fotuna, and Eramanga. Do we not find ourselves moved to the very souls by the story? There must surely be something dreadful in these islands when Paton and Copeland were obliged to flee. In Eramanga, too, Missionaries fell martyrs, and in the very next month another Brother says, I am willing to go there—thinking it nothing peculiar, nothing to be boasted of; and Copeland, though bonds and death may meet him in the land, quietly accepts the offer to accompany him. All honour to the true and brave! I honour the great who have defended England, but I honour, with a deeper feeling and a greater intensity, those brave men who have been fighting Christ's battles, and have fallen in the glorious fight. Macfarlane is doing a good work, and time will show that it will be continuous, if you are ready to meet the Roman Catholics there, for I believe it is there that you will have to meet them. I know the South Sea Missions, and perhaps they do not look so grand, or so important, as Missionary fields, as India and China; perhaps they are not. But look at the matter in this light: we have at this moment a great Exhibition building, and the science, skill, and genius of every country is collected within its walls; perhaps there may be some Albert the Good with a yet higher title in connexion with an International Exhibition; perhaps the time will come when there will be a great international gathering, not only of those upon this earth, but of heaven above, of all races, kindreds, and nations; and in that great gathering in the International Exhibition which is to be, what would be said of the Missionary institutions of England, if, while they sought the Hindoo and the Mohammedan, the Chinese and the negro, there was wanting one large family, one, however, that we at present take an interest in, and can bear the most wonderful testimony to what we have done? We know that the sons and daughters of Polynesia will be there; they will be there in hundreds and thousands, and it will be to our glory to be able to say "Here are we, this wonderful powerful nation, England, and the children which have been given to us—they are all here!" This is truly a wonderful country; and when, after a short absence, I return to see here the source of its power, the embodiment of its importance, as I stand an unknown man amongst you, it occurs to me to ask the question, as the fashion of the world has changed, as many dynasties have gone down to the dust—these have been, and they have gone, is this country to follow in their wake? It may be, one cannot say; but I will venture to make this prophecy, that as long as England is true to her own destiny, as long as she extends her responsibility, as long as she is filled with churches, as long as such glorious efforts as these are well supported and maintained, Britain will never cease, but will continue to be the glory and the admiration of the world.—I have great pleasure in moving the resolution.

The Rev. W. H. Hill, of Calcutta, in seconding the resolution, said:—India occupies a most important position in the Missionary world; it possesses, I believe, one-third of the whole Missionary body to be found abroad. Christian Friends, for one reason I regret the silence of the Report with regard to India. We have no Cenotaph to speak of a departed brother, no monument erected when a Missionary has lost his life as a martyr, or who has been sacrificed by his toils in a foreign clime, as in the case of ministers at home, but we look to that Report as our monument, and, had its pages been read, the honoured name of Mrs. Mullens would have been heard to-day. My Lord, I have to speak of Indian labour, and, had time permitted, I should have been glad to have shown at length, how some of our well known difficulties affect us—at this hour I can only barely hint them. The language in which the Missionary has to address the native conveys to him still the falsehoods of centuries; and when we speak of God, the impression we make upon the mind is some representation of Shiva, Vishnu, or Krishna, with all their evil and corrupting legends. I have seen Mr. Lacroix taxing his invention to convey his meaning—but the people could not feel the truth because they were only thinking of a Shiva. Again—*caste* has produced an influence of a kind which has to be overcome; it has deadened the affections, so that I have actually passed by individuals perishing in the road, and when I sought to obtain help for them the reply was, "Oh, they do not belong to our caste, let them die." On one occasion, while I

was preaching I saw an object supported on the tips of the fingers and the toes, with an expression of great agony upon the countenance. I said to myself, This is an ascetic listening to the truth; but when the people separated I found him still in the same position. I went up to him and asked what was the matter; he said, "I am in the most intense agony, and I cannot move." "Where are your friends?" I asked. "I have got none here." "What is to be done for you?" I inquired; he said, "I have been long ill; I felt better to-day, and came to the market, but I became worse. I called to those around me for assistance, but nobody would come, I was not of their caste." With the assistance of a convert I carried the poor man under the shelter of a shed, three sides of which were open. To leave him there would have been to leave him for food to jackals, so I went from shop to shop and house to house, but the answer was everywhere the same, "He is not of our caste." We got some wood, lighted a fire, and left him again for a short time, and up to 10 o'clock at night I was seeking for a refuge for the unfortunate man, but could find none; all said, "He does not belong to our caste." At length I went to one shop, and besought them to find room, if even in the shop, for the poor man to lie down, and after some difficulty the shop-keeper said, "I think he may belong to our caste; I will remove these things, and you can put him here, but I cannot watch him through the night." The next morning I found him dying, but the look of gratitude he gave me was ample reward for all I had done for him. I do not blame the people—it is their religion, and this an effect. But for ten days, wherever I went, for ten or twenty miles, they would come and stare at me as if I were the incarnation of benevolence, and brought their children to look at him who had taken up the poor sick man and carried him to a shelter; showing clearly that, notwithstanding the influence of caste, there was still the heart that could feel for suffering, and appreciate benevolence in another. It is a singular thing that one of our difficulties should arise from the action of a nominally Christian Government—a point I would not desire to touch unless I had felt compelled; and I conceive you will unite with me in thinking that some allusion to it is necessary on the present occasion. I do not desire that the Government should themselves become teachers of religion, but I beseech them that their neutrality, which is nothing but a political fiction, should be removed. It is a neutrality all on one side—a neutrality that favours Hindooism and Mohammedanism, but ignores Christianity. The commercial world will look after the material advantages that India has to bestow, but the Church should see that Government acts not in practical hostility to Christianity. [During the siege of Delhi, some portion of the Holy Scriptures fell into the hands of some of the soldiers of the 24th Punjaub Infantry, and the result was, that Christianity began amongst the men, some were baptized, and a Church was formed, when the major of the regiment put a stop to the whole of the proceedings. I believe the matter was afterwards referred to the Governor-General, when it was stated to be a mistake; and he promised that certain rules should be drawn up in regard to Christians in the native army—that was two years ago; Lord Canning has vacated the Vice-regal throne, and nothing has yet been done to cure the evil. Contrast this conduct with that of a Native Prince. The Rajah Rundee Singh, who rules over a population of 180,000, three parts Mussulmans, married the daughter of an East India gentleman who was managing his estates, and her Christian influence has been most remarkable. The Rajah and his brother attend religious worship regularly three times on the Lord's Day, all public work is stopped on that day, schools and churches have been established, hospitals, poor-houses, and such-like institutions have been erected in his territories. A number of his people, comparatively few, however, look with ill-favour upon the proceedings of the Rajah, but the rest state, "He claims his own right to serve God as he thinks he ought to do, and he gives to others the same liberty. He makes no secret of his leaning towards Christianity, but on every suitable occasion proclaims to every one under his rule that they have free liberty to judge for themselves upon matters of religion." It is said that the late East India Company was afraid to show favour to Christianity. Is the British Government afraid? Are we afraid to proclaim the truth in that country? We want an open declaration in India to remove the obstacles which have been thrown in our path. They look upon us in India as hypocrites, because they believe we are working underneath the surface to destroy their religion. Never to this day have we realised that liberty which Rundee Singh desires should be extended to all, and I look upon the resolution I am seconding to-day as a call upon each of us, so long as the necessity exists, to follow the course which this Society has hitherto followed, and in the spirit which has hitherto characterised its labours. In India this Society has a larger number of Missionaries than in any other country; but what is it in comparison with the population?—we have one Missionary to half a million of people. I know not how better to illustrate that

proportion than by repeating an illustration given by Dr. Patrick, of the Presbyterian Church in Ireland. He said, "We Presbyterians of Ireland are half a million of people, and we have 450 Ministers; in India there are 200 million people and 450 Missionaries. India, with her 200 million people has precisely the same number of Christian Ministers that we have with our half-million." Does not this present to us an insuperable difficulty? I have sometimes felt that the British and American Churches cannot truly realise this state of things, or they would send us ten Missionaries for every one they have sent. Success has been the theme of our Meeting to-day. Success, if I understand the word, implies adequate agency, but adequate agency has never been brought to bear upon the world yet. I can only interpret success to-day, in the language of our Secretary, as "the unmerited rewards of God;" and to Him be all the glory! Let me just give you one or two illustrations of these "unmerited rewards." There are now in India at least 125,000 Native Christians. That seems a small number out of 200 millions; but break it up. Let us suppose, what I believe is about the truth, that all the Church-goers, and all the Chapel-goers in Great Britain and Ireland, were distributed in equal proportions to every Minister engaged or disengaged. I believe the result of that would be, that all the Ministers would have a congregation of 200 people, and a Church consisting of 25 members. If you break up the 125,000 Native Christians of India in the same way, and divide them equally among the Missionaries in India, the result would be, that for every Missionary there would be a congregation of 300 souls, and a Church of 50 members. But statistics will not give us satisfactory evidence with regard to the progress of Christianity, and therefore let me refer to some other indications. The resolution which I was to have supported refers to the advance of Scriptural education in our schools. What has been the result? The Government, in educating so many thousands of Natives, has been demolishing idolatry, but it has left the people who have been educated, Atheists or Deists. In our Missionary schools education is based on the Scriptures. In the morning, before the teaching commences, the pupils are all convened for prayer, and they are dismissed with prayer at the close of the day. We teach them the Scriptures; and while on the one hand we have been knocking down idolatry, we have on the other been rearing the temple of truth. Let me mention a case which shows the necessity of Scriptural education being carried on more than ever amongst ourselves as private Christians. Some time ago the Government of India appointed to the office of third magistrate of the city of Calcutta an educated Native, who stood high, and rightly, as it then appeared, in their estimation. The European community had for a long time been desirous that educated Natives should receive that kind of encouragement, and we were all glad, I believe, when a Native was made the third magistrate. That man had not been long in office before he was found altering some of his own written decisions. This occasioned a great commotion throughout the whole of the Native and European community. Two young Natives who were formerly in our college, called upon me at the time. While they were with me the conduct of this Native magistrate became a topic of conversation, and these young men said they believed that if that man had been educated in a Missionary college the principles which he would have gained, and the character formed in him, would have been such that he would never have allowed himself to descend to so dishonourable an action. Those young men were unconverted, but, having been in a Christian college, they had learned the worth of Christian principles. I might multiply proofs of the influence of Christianity, some of which it would be difficult for any one but a Missionary to understand. It has been said that our converts generally are of a very inferior class. There may indeed be many of whom that is true. It is difficult for any but those who live on the spot to realise the circumstances in which the people are placed. The mass of the Hindoos are illiterate, and of course, to a certain extent, the Christian converts amongst them partake of the same character. But it must be borne in mind that the converts whom we have had in our schools and colleges, in such cities as Calcutta and Madras, stand upon a much higher platform than the converts in the villages of the interior. The Missionary in a city is resident among his people; the Missionary in the villages cannot live among them, because they are too far apart from each other. He cannot go amongst them to preach without giving previous notice; and it is not reasonable to expect from those who have no Christian public around them, and so little ministerial influence, the same growth and advancement that may be expected from those who are more favourably situated. But in spite of these obstacles to improvement, we have much cause for encouragement. Let me refer to the case of an old man whom I was privileged to receive into the Church of God when he was seventy years of age. When he first came to me and told me that he wanted to be a Christian, I was perfectly astounded; I could hardly credit that a man whose life had been devoted to idolatry, could, when his

body was feeble and tottering with age, get a new idea into his head. It was, however, faith in that God with whom all things are possible, that triumphed over my doubts, and that man at length was received into the Church. The Catechist reported of him that his conduct gave him more satisfaction than that of almost any other member of the Church. He lived at such a distance, that in order to attend the Sabbath services he had to leave his house early on Saturday, and travel to a half-way house by the evening; there he spent the night, and on the Sabbath morning he set out for the place where the services were held; on the Sabbath evening he returned to the half-way house, and on the next morning reached home. He gave, therefore, two days instead of one to the service of God. In the course of his journey he always had to cross a number of streams in a very rickety kind of boat which might easily have been upset, especially when managed by a feeble old man; and when it was remarked to him that God did not require that such sacrifices should be constantly made, he replied that he could not sacrifice too much for Christ, and could not do without his Sabbath bread. In this case you see how the true principles of Christianity are being diffused in India under the most adverse circumstances. In itinerating among so many hundreds of thousands of souls I have sometimes been exceedingly depressed at the difficulties of the work and the paucity of the labourers. After I had preached a sermon, not knowing who would follow me, a Native has come up to me and said, "What are we to do who can't read—are we to perish?" My Christian friends, I leave that question with you. Ask yourselves whether you are prepared to say that these millions who want the living voice to proclaim the truth to them because they cannot read, shall be left to perish? Mothers, this is a question for you. When Missionaries are wanted, the mother who gives her son feels the sacrifice more even than the father. A Christian mother whom I knew, when she had her first-born son, said, "I give this child to God;" when her second son was born, she said, "I give this child to God;" and when a third son was born, she dedicated him also to her Saviour. Ere she died she had the privilege of seeing two of those sons ministers—one a pastor at home, the other a Missionary abroad, and if anything could have added to her happiness it would have been the intelligence that her third son had given up commerce to enter the Missionary field. That Missionary mother gave all her sons to God, and she speaks to-day through the lips of her first-born. I beseech you, Christian mothers, to take this matter up, and see that some of your sons are so dedicated. It was Hannah who dedicated Samuel, and it is from you that God expects dedications now; and if you appreciate the condition of a perishing world, if you think of God's having given His Son for you, you will not feel it to be a sacrifice but a privilege. I beseech you, then, rise to this privilege; grasp it; seize the honour which God has conferred upon the Church, and give the Gospel to the world. When I was leaving India I did not expect to come to England. I was going to the Cape of Good Hope, and I then expected that, after sojourning there for a few months, I should return to my work with renovated health. God designed otherwise. Some of the Native Christians who were with me at the last moment before I quitted India, said to me, "When you go to the Cape of Good Hope, you will perhaps find some colonists there who have contributed to the spread of the Gospel, and some who have given a son to go forth as a Missionary to foreign parts." I mention this because it harmonises with the resolution which I have risen to second:—"Wherever you meet such as have contributed to this good cause, give them our thanks." I had, my dear friends, five or six hundred Native Christians lately under my charge in India, and I hope to return to them, in the providence of God, ere the cool autumn has closed. And in their names, as representative of something like 250,000 souls in India and Burmah, I give thanks to every Church that has contributed to the Missionary funds; I give thanks to every Sabbath teacher who has interested himself and his class in Missionary subjects; I give thanks to every adult who has contributed to the cause of God; I give thanks to the Chairman, the Secretaries, and the Treasurer, of this noble Society. But I give special thanks to the mother who has dedicated her son to God's service; and in that day when we shall hear the honourable welcome, "Well done, thou good and faithful servant, enter thou into the joy of thy Lord," next to that honour will be the gratitude of converted millions to Protestant Churches, who have sent them Missionaries, and God's Book.

The resolution was then put and carried; after which the Meeting terminated.

THE EVENING MEETING.

THE Evening Meeting, convened specially with a view to excite and maintain an interest in the objects of the Society among its Juvenile friends, was held at the Poultry Chapel. G. J. Cockerell, Esq., Sheriff of London and Middlesex, kindly presided on the occasion, and impressive and effective addresses were delivered by the following Missionaries, viz.: Revs. R. Sargent, from India, Dr. Turner, from the South Seas, R. Dawson, B.A., from China, W. Gill, late of the South Sea Mission, and F. Jones, from Jamaica.

Contributions in aid of the Society will be thankfully received by Sir Culling Eardley Eardley, Bart. Treasurer, and Rev. Ebenezer Prout, at the Mission House, Blomfield-street, Finsbury, London; by Mr. W. F. Watson, 52, Princes-street, Edinburgh; Robert Goodwin, Esq., 235, George-street, and Religious Institution Rooms, 12, South Hanover-street, Glasgow; Rev. Alex. King, Metropolitan Hall, Dublin; and by Rev. John Hands, Brooke Ville, Monkstown, near Dublin. Post-Office Orders should be in favour of Rev. Ebenezer Prout, and payable at the General Post Office.

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